

TWO
SERMONS

PREACHED AT

the Assises holden at

CARLILE, touch-

ing sundry corrup-

tions of these

times.

A257n1

By I. D. sometimes fellow
of Queenes Coll.
in Oxford.

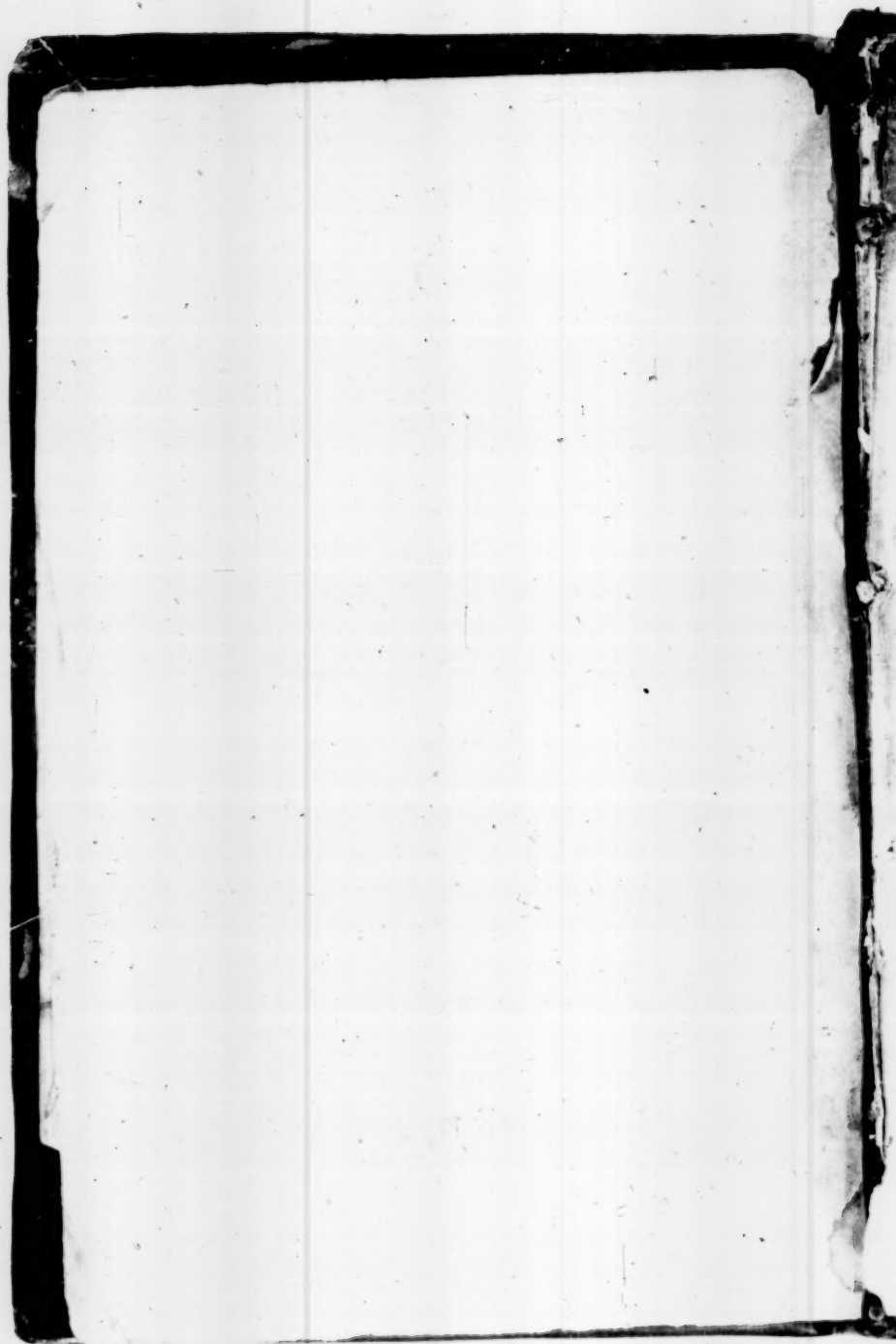
ISAIAH 62. 1.

For Sions sake, will I not hold my peace.



AT OXFORD,

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TO THE RIGHT REVE-
REND FATHER IN
God the Lord Bishop
of CARLIL.

RIGHT REVEREND,



When I preached at
Carlil at the last
Assises, I made no
other account, but
that my sermon
should (like Aristo-
cles & Ephemeron) ^{& Arist. de}
have died the same ^{hist. animal.}
day that it tooke ^{lib. 5. cap. 19}

breath. Since which time I have beene in-
treated by diverse to make it common: to
whom I would not yeeld the least assent, as
doubting that their desires proceeded ra-
ther from affection towards the speaker, the
from a sound iudgement of the things spo-
ken. But when I perceived how distastfull it
was to some, that beare Romish hearts in
English breasts; I resolved, as David did
when Micol mocked him for dancing before
the arke, to be yet more vile, by publishing
that unto their eies, which before was deli-
vered to their eares; hoping that the more

it displeaseth them the better acceptance it
shall finde with the true Israelite. Which
now at length I haue effected. So that as be-
fore they heard it (or at least heard of it) so
now they may read it. And if I haue euill
spoken let the beare witness of the euil,
but if I haue said wel, why do they smite
me? It seems to the a meere calumination to
say that there is no probability that a Pa-
pist shall liue peaceably with vs, & performe
true and sincere obedience towards our
Prince. To whom I might returne the short
answere of the Lacones to their aduersary,
Sir, if it were so, my speech was not to no pur-
pose, because not only rebels to the king, but
much more to God and his true worship and
service, are to be rooted out of a Christian
commonwealth. And if those bee worthy a
sharpe censure which agreeing with vs in
the fundamentall points of Diuinity, cannot
away with the carved worke of our tem-
ple, but cut it downe as it were with axes &
hammers: how much more those Sanballats
and Tobiahis, that strike at the foundation
thereof, and say of it, as did the children of
Edom in the day of Ierusalem, down with
it, downe with it, even to the ground.

But I rather say, O li, I wish it were so, &
that

that there were no feare of danger by their
meanes and devises. But this I doubt can-
not be effected, unlesse there be, I will not say
with the Oratour, a wal, but a sea betweene
them and vs. Till then there is as great pro-
bability of peace betweene vs as there was
of old betweene the Catholikes and the Do-
natists, the Orthodoxall and the Arians,
the Hebrewes and the Egyptians, the Iewes
and the Samaritans:

Immortale odium & nunquam sanan-
bile vulnus.

And for true loialty, and faithfull obedience
there is as great probability, as that the two
poles shall meete. The King and the Pope
are two contrary masters none can truly
serue them both; Either he must hate the
one, and loue the other, or he must leane
to the one and despise the other. The obe-
dience which either of thẽ requires is so re-
pugnant, that they cannot lodge within one
breast. This loialty which our aduersaries do
outwardly pretende is but equivocall, no
more true loialty, thẽ a dead hand is a hand;
it wints the very forme and soule (if I may
so speake) of true dutifulnesse, which is to
performe obedience voluntarily and with a
free heart for Gods cause, as to Christs im-

Aug. ep. 48.

mediate Vicar over all persons within his dominions. It is with some secret reservation, till their primus motor, the man of sin, upon whom their obedience depends, shall sway them another way: or rebus sic stantibus, the state standing as it doth, & donec publica bullæ executio fieri possit, untill they may haue power and strength to resist. So that I may vse the same words vnto the which Austin doth to the Rogatists, *Sæuere vos nolle dicitis, ego non posse arbitror; ita enim estis numero exigui, vt mouere vos contra aduersarias vobis multitudines non audeatis, etsi cupiatis.* I speak chiefly of such as are grounded in the principles of Popish diuinity, & take for current whatsoever is stamped in Romes mint. As for their ignorant followers, I only giue them that censure, which S. Paul giues the Iews; They haue the zeale of God, but not according to knowledge, for they being ignorant of the righteousnesse of God, & going about to stablish their owne righteousness, haue not submitted themselues to the righteousnesse of God.

I haue aduentured to ioine with this another Sermon preached before vpon a like occasion (so farre as I could gather it out of

a few scattered papers flying abroad like Sye
billa's leanes,

---rapidis ludibria ventis.

Which I haue the rather done, because my
experiēce these few years in the country, hath
taught me how commō those sins are which
I haue herein endeavoured to reprove. If
these my labours shall not bee distastfull, I
shall bee willing to goe forward in a greater
subiect. Howsoever they shall be taken, I
submit them to the censure of your Lord-
ship, and of everie indifferent Reader (not
counting what carping Momus can say a-
gainst the) in the words of iudicious Vives; *Lud. Vives*
Si quid dixi quod placeat, habeat lector *in August. de*
gratiam Deo propter me; si quid quod nō *de Civit Dei*
placeat, ignoscat mihi propter Deum *li. ult. c. ult.*
& malè dictis det veniam propter benè
dicta; and of holy Austin in the conclusion
of his long discourse de Trinitate, Domine
Deus vnus & trinitas, quæcunq; dixi de
tuo agnoscant & tui, si qua de meo & tu
ignosce & tui.

Your Lordships in Christ
to be commaunded

LANCELOT DAWES.



MATH. 26. 15.

*What will yee giue me, and I will deli-
uer him vnto you?*



haue elsewhere, in
a great and popu-
lous auditory, dis-
coursed of our Sa-
viours mildnes, &
humility, & of the
deceit and hypo-
cristie of the Iudas:
ses of these times,

from these words of our Saviour: *Iudas* Luk. 22. 48.
betrayest thou the son of man with a kisse?
Being commanded to supply this place,
I thought it not vnfit for this present oc-
casion, to looke backe into the storie of
our Saviours passion, & to seeke out the
cause of *Iudas* his cruell. and more then
hellish fact, in betraying his Master,
which I finde wrapped in the wordes al-
ready delivered vnto you.

These two questions, *what wil yee giue*

me?

Act. 8. 19.

me? and what *shal I giue you?* be two evils at this day much reigning amongst men; which - though they may stand somewhat vpon their antiquity, yet they haue little reason to bragge of their pedigree. For the one may be fathered vpon *Simō Magus*, who offered to buy the gifts of the holy Ghost for mony: *What shall I giue you, that vpon whomsoever I shall lay my hands, he may receiue the holy Ghost?* the other vpon *Indas* the traitour, who offered to sel the giver of the holy Ghost for a small summe of mony. *What will yee giue mee, and I will deliver him vnto you?* Both of the wicked, but the speech of *Indas* the more hainous. Who not contented with that which he gat by stealth out of the bag which he bare, and being disappointed of a profit which he expected, in regard that that boxe of ointment which hee purposed to haue sold, (that he might haue converted a good part thereof to his own proper vse,) was powred vpon our Saviours head: & perceiving our Saviour to defend the fact of the woman, anone hee goes out; and because hee was frustrated of his hope of gaine by selling the ointment, he offers
for

(3)

for a small summe of mony to sell the anointed. *What will yee giue mee, and I will deliver him vnto you?* As if he should haue said, perceiue that yee are marvellous desirous to apprehend my master, but yee cannot easilie effect your purpose, by reason of the people, which make such account of him, that perchance they would make an uproare, if any open violence should be offered vnto him: yet if yee will listen vnto me, and follow my counsell, I wil quickly ease you of that care, vpon this condition, that yee will afford mee any reasonable reward for my paines; tel me therefore before I go, what shall my recompence bee, and I will vndertake without any tumult to deliver him into your hands. In which wordes obserue these two points, 1. *Iudas* his question, *what will yee giue mee?* 2. His promise to deliver his master, so that he may bee rewarded: *and I will deliver him vnto you.*

In the question wee see, that though *Iudas* was an Apostata, fallen from God, and ledde by Satan to betray his master, whom he little esteemed, as appears by the price he sold him for; yea though hee had a desire to make his master away,

(4)

least hee should afterward get knowledge of his theft, yet hee will not betray him vnlesse hee haue something for his paines. And therefore before he make any promise of delivering him, hee covenanteth for a price: whence ariseth this note, *that even the wicked, and reprobate will abstaine from horrible and grosse sinnes when there is no provocation offered, and when they see no end of committing them.* There are in every sinne which is voluntarily committed two causes. An inward impulsive mouing them; and something which may haue the name of a final cause or else an external object, alluring them. The impulsive cause in *Judas* was covetousnesse. The finall cause was to obtaine some mony. The impulsive cause kept it selfe close, and like a theefe, lurked in a corner, til a fit opportunitie was offered, and a reward was expected. As it was in *Judas*, so was it in *Achan*; no doubt but *Achan* had giuen lodging to covetousnesse before the overthrowe of *Jericho*: but then he had the opportunity offered him. He saw amongst the spoile a goodly *Babylonish garment*, and two hundred shakles of silver, & a wedge of gold, & because
ke

he coveted them hee tooke them (contrarie
 to the Lords commandment) & *hid them*
in the midst of his tent. As it was in these
 two, so was it in *Gehazi*. I make no que-
 stion but an inordinate desire of hauing
 had possessed his heart, before that *Naa-*
man the Syrian, came to his master, to be
 healed of his leprosie. But never such an
 opportunitie was offered, as was this: for
 whē he saw *Naamā* offer his master some
 rich rewards for curing him, & his master
 absolutely refusing them, hee thought ^{2. Kin. 5}
 then was the golden occasiō offered him ^{20.}
 to satiate his greedy desires, & therefore
 posts after *Naaman* to get something of
 him. Wicked *Ahab* who (as the holy
 Ghost speaketh) *sold himselfe to worke*
wickednesse, did not shedde the blood of
Naboth the Israelite, but to this ende,
 that hee might obtaine the vineyard
 which lay neere vnto his house. Now as
 it is in couetousnesse, so with other sins.
 And the reason is very plain: for though
 the vnderstandings of the wicked bee so
 darkned, that they call *good* *evill*, and *evill*
good, *sower* *sweet*, and *sweet* *sower*; though ^{Isa. 56}
 their appetites and affections bee so per-
 verted, that they swallow vp sinne with

greedinesse, & drinke iniquitie like wa-
ter: yet there is some reliques of the i-
mage of God in their vnderstanding,
whereby they haue a glimpse of good &
euil, which though it cannot moderate
the will, and affections from running in-
to sinne, yet it doth so farre forth bridle
them, as that they will not commit any
hainous impietie, but when some thing
is offered which puts as it were a vizard
vpon the object of the will, and makes it
chuse that which otherwise it would re-
fuse. For the will by nature is alwaies ca-
ried vnto his proper object, which is
good, and abhorreth that which is euil.
So that when it chuseth euil, it is not as
it is a will, but as it is depraved, & as the
vnderstanding, which iudgeth of the ob-
iect, before the will choose or refuse it,
coueteth that good which indeed is euil.

2. Vñ.

3 Here two sorts of men are to be cen-
sured: the first is such as think themselues
sufficiently excused for committing
any sinne, if they can bring any occasi-
ons, or the allurements which haue mo-
ued them to commit it. The drunkard
will say that company hath drawne
him to forget himselfe, and therefore hee
must

must bee pardoned. The adulterer will plead for himselfe, that his owne corrupt affectiō hath moved him, & that the circūstances of time & place haue caused him, and therefore he must bee excused. But these excuses are such, as that, if they would serue the turne, the wickedest reprobate vpon the face of the earth might be found not guilty. For might not *Iudas* haue pleaded for himselfe, that he would never haue betraied Christ, but that hee expected some rewarde from the high Priests? Might not *Ahab* haue sworne that hee would never haue sought *Naboths* blood, if it had not bin for his vineyard which was so commodious for his house? Might not *Achan* haue avouched that he would never haue trāsgressed the Lords commandement by taking of the excommunicate thing, but that it so offended it selfe that he thought he might haue taken it, and none bin privy to it? Might not *Cain* haue excused the slaughter of his guiltlesse brother, that he would not haue killed him, if the Lord had not had a greater respect vnto *Abels* sacrifice, the vnto his? It is true indeed, that such objects may occurre, such inducemēts may

happen, as that the dearest of Gods children (which as long as they remaine in these houses of clay do tast too much of the old *Adam*) may thereby be led to commit grosse impieties. We know, that the feare of death mooved *Peter* to deny his Master: That idlenes, & the sight of *Bathsheba*, caused *David* to adultery: That *Loth*s daughters brought their father to commit incest: That *Salomō* by his wiuces was drawne to Idolatry: That the feare of the *Egyptians* made faithfull *Abraham* to distrust Gods providence, & to say that his wife was his sister. But this onely shews their imperfectiōs; it excuseth not their facts, that they had sundry provocatiōs to these sins. If *Peter* had thought that the feare that the Jews put him in, by reason of the great cruelty which they used against his master, might haue excused him for denying Christ, he might haue spared his teares. If occasion, and time, & place, might haue purchased a pardon for *David*, he would never haue been so vehement, and passionate, in confessing his fault, and craving a pardon for the same. And indeed this is the only course to be freed from Gods plagues, not to excuse
but

Mat. 18.

Psal. 51.

our finnes, and say that such & such provocations brought vs to then : for so the wickedest reprobate might be innocent) but to humble our selues before the Maiestie of God, and to confesse our misery, that he may receiue vs to mercy.

4 There is another sort of men which if they comit not such iniquities as others ^{2 Vse} do, (either because their natures are not so prone, and bent to those vices, or because such obiectes and allurements are wanting, as others haue had) will boast (at least within theselues) that they haue attained vnto a farre greater measure of holinesse, then others, which by their naturall pronenesse, or some external cause, are drawne to wickednes. But (alas) what credit is it for the Scythians, that they were no drunkards, whē they neuer gate wine nor strong drinke? What commendation for the olde *Germanes*, that they *Tack* abstained from the vnlawfull companie of women, whē by nature they were not addicted to wantonnes? What credit is it for a yong childe, or withered old man, to abstaine from carnall pleasure, when the heate of youth in the one is quelled, & the other neuer knew what lust meant?

What

What grace for a weak spirited mā, who was never moved with any excessive anger, not to be a murtherer? This is rather commendatiō worthy, if we shall abstain fro those vices to which our corrupt nature doth most propend: If the Dutch can leaue his drunkennes, the Italian his lustfulness, the French his factiousnes, the Spaniard his hautinesse, the English his gluttony, & greedines: if the cholericke can lay aside his anger, and rashnesse; the phlegmaticke his sloath, & idlenesse; the melancholicke his hatred, & enuiusnes; the sanguine his concupiscence, and wantonnes; in a word, if *Herod* can be cōtented to part with *Herodias*, and every man his beloved sin, to which by nature he is most addicted.

When a certaine Physiognomer looking vpon *Socrates*, gathered by his complexion that he was given to lust & wantonnesse, the people which knewe the continencie, and vertuous life of *Socrates*, mocked him as vnskillfull of his art, thinking that *Socrates* was not addicted to any such vice. But *Socrates* acknowledged the iudgement of the Physiognomer to be true, and confessed that by naturall

rurall disposition hee was prone vnto it;
 thinking it a greater vertue to conquer,
 and keepe vnder the corruptions of the
 flesh; then to keepe himselfe vnder, and
 within the bond of reason, when hee had
 nothing to draw him away. And yet this
 is little worth, vnlesse it be at such time,
 when some externall meanes, and provo-
 cations doe concurre, for bringing that
 into act, which deprauid nature most af-
 fecteth. The drunkard will sometimes
 abstaine frō his beastlinesse: but it is whē
 he can get no wine. The oppresser from
 grinding, and grating the faces of the
 poore; but it is when hee lacks matter to
 worke vpon. The wanton from his plea-
 sures; but it is when hee wants time, and
 place to effect his desires. The glutton frō
 his excessiue eating: but it is in a dearth,
 or scarcitie, when he knowes not how to
 fill his punch. It had been praise worthy
 in *Judas*, if hauing a covetous minde,
 the high Priest had come vnto him, and
 offered him a large summe of mony, vpon
 this condition, that hee would haue be-
 trayed his master; and he should haue re-
 plyed, as *Simon Peter* did to *Simon Ma-*
gus: your mony perish with you, because yee
thinke

A. 8. 20

thinke that the sonne of God may be bought
 for mony. It is a good commendation
 which Tully giues to *Murana*, that
 living amongst the effeminate and
 luxurious *Asians*, hee was not infe-
 cted with their faultes. *Laus illi tribu-*
enda est, non quòd Asiam viderat, sed
quòd in Asia continenter vixerat. And
Ulysses deserues the name of a sober
 and temperate man, not because hee
 was so amongst the *Grecians*, but be-
 cause hee kept himselfe sober in *Cir-*
ces cellar; where all his fellowes ex-
 cept *Eurylochus* were drunke. On the cō-
 tra y it argueth weaknesse in *Anacharsis*
 the *Scythia*. Philosopher (who vsed to
 say in commendation of his countrey
 that there were no *Pipers in Scythia* be-
 cause there were no vines) that falling into
 the company of some Cellar-knights
 which dranke for a wager, he tooke their
 part, and was first drunke vnder boord
 himselfe. The Lord, saith the Psalmist,
 trieth the righteous. Hee suffereth such
 obiects to bee offered vnto them, as may
 be allurements vnto sinne; that by refu-
 sing & forsaking thereof, they may make

Orat. p. 10
 MURANA.

A. 1st. Post.
 An. 1st. lib. 1

Psal. 11. 5.

It knowne to the world, to whom they
 belong. So was *Lots* righteousness tried,
 not when hee dwelled with *Abraham*,
 but when hee was remoued to *Sodome*:
 which though it was for the pleasant-
 nesse of the soyle like the garden of *E-*
den, yet for wickednesse and vnnaturall
 vncleanenesse it surmounted hell it selfe.
 And yet for all this it could not infect
righteous Lot, who dwelling amongst them, 2. Pet. 2. 8.
from day to day vexed his righteous soule
by their unlawfull deeds. So was *Dauids*
 innocencie tried, not when he fled from
Saul, but when he found him asleepe and
 might haue killed him. So likewise thou 1. Sam 26.
 declarest thy righteousness, not when
 thou abstainest from such sinnes as thy
 nature is averse from, or from such sinnes
 as thy flesh is prone vnto, at such times
 as fit meanes are wanting to accomplish
 thy desire: but when thou abstainest
 from such as thy flesh inwardly desireth,
 and some externall provocation vrgeth
 and allureth thee vnto. Thou must,
 when the high Priest offers thee a rich
 reward, not be bribed to sell thy master.
 With *Ulysses* thou must liue sober

at *Cyrce's table*, with *Lot* thou maist persist honest amongst the *Sodomites*: otherwise if thou perswadest thy selfe, that thou dost well, if thou canst abstain from grosse sinnes, when there is no great inducement to perswade thee to act them; this is but *Iudas* his righteousness, who would not betray his master but in hope of reward, *what will yee giue me, and I will deliuer him vnto you?*

5 And so I come vnto the second generall part: wherein obserue 1. the persō delivering, *I.* 2. the action, *deliuer.* 3. the partie delivered, *him.* 4. the parties to whom, *vnto you.* Of which before I particularly intreat we may from the promise as it hath reference vnto the questiō, gather this conclusiō. *That a conetous mind, setting all respects aside, will not be afraid to commit any sinne, so that hee may bee rewarded for his paines.*

Luk 22. 2.
Ioh 13 3.

Luke and *Iohn* tell vs, that the *Deuill* put it into the heart of *Iudas* to betray his master. He put it not into the heart of *Peter*, or *Iohn*, or any other of the *Disciples*; why? because this *Philargyria*, had only taken root in *Iudas* his heart: the rest were not infected with this disease.

They

They were indeed weak, & feeble in the faith, and therefore *Peter* though he followed him a far off, & came into the high Priests hall, yet a poore damsell did so shake the rock of his faith, that presently he denied him, the rest immediately after he was taken forsooke him, and fled: but none of them did entertain any such suggestiō as to betray him, saue *Judas Iscariot*, who before was entangled with the chaynes & fetters of covetousnes. So true is it which the Apostle saith, *those that will be rich fall into snares and temptations of the devil*; for so the vulgar addeth 1 Tim. 6. 4. Here then, if ever, the poets exclamation may haue place,

--- *Quid non mortalia pectora cogis*

Æn. lib. 3.

Anri sacra fames! ---

What vice so scandalous; what thing so monstrous; what sinne to God & nature so odious, which the desire of mony will not cause a man to commit? A man betrayeth a man, a servant his master, a creature delivers his creator, the ^a sonne of perdition ^b the sonne of God; the Lord of life must bee put to death for a little mony. Well therefore doth the Apostle *scarne covetousnesse the roote of all euill.*

^a Ioh. 17. 12

^b Matth. 16

16.

1 Tim. 6. 10

For

Gal. 5. 19.
21.

For as all the lines of a circle do take their beginning from one middle point or cēter; so all other evils doe spring from this fountaine. *The workes of the flesh are manifest* (saith the Apostle) *which are Idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, envy, murder*; I may adde lying, swearing, stealing, oppressing, whence do they proceed, but from a covetous & insatiable heart? This is the wombe where they ordinarily are bred.

Lucr.

--- *Lucri bonus est odor ex re*
Qualibet ---

Sueton in
Vespasiano.

saith the Poet: alluding to the fact of *Vespasian*, in *Suetonius*, who gathered a tax from some homely matters, and tolde his sonne *Titus* that it smelled as wel, as any other silver did. Be it gotten, by theft, lying, stealing, swearing, forswearing, vlu-ric, oppression, what way so ever it bee gotten, (saith the covetous in his heart)

Tacit. lib. 1. 3

if it be gaine, it is wel gotten. *Tacitus* tells vs of a *Roman* knight, that killed his own brother, in hope to be rewarded for his paines. Histories are full of the like, which I will passe over with silence. I will only instance in one of our owne coun-

try.

trie, (which me thinkes in all points, save in the difference of the parties betrayed, may be cōpared to this of *Judas*) I meane *Hunfery Banister* servant to the Duke of *Buckingham*: whom the Duke had tenderly brought vp, and above all loued & trusted, inasmuch that being pursued by *K. Richard* the third, hee hid himselfe in *Banisters* house, thinking it to bee the only sanctuary, where he might safely repose himselfe. But when *K. Richard* had promised 1000 pounds to those that would finde him out, the desire of gaine so wrought with him, that presently he betrayed his Lord & master into the kings hands. As the fact was like to that of *Judas*, so the punishment hath some resemblance with it. *Judas* though hee had no bond for payement, yet he got the mony.

The high Priests proued better of their promise then the King. *Judas* did not enioy the mony, for he went out, and hanged himselfe. *Banister* was not executed, but was shortly after for a murder condemned: his sonne & heire became mad, and died in a hogstie, his daughter was infected with a leprosie, his second son deformed of his limmes; his youngest

In the life
of Richard
the 3 writ-
ten by Sir
Th. More.

sonne drowned in a puddle.

6 By this wh ch hath been spoken, you see my conclusion plainly proved: that a covetous man, setting al respects aside, will not be afrayd to commit any t nne, so that hee may bee rewarded for his paines. And how can it be otherwise? for hee is like a hunger-starved man which will doe any thing, so that he may satiate his appetite. Coverousnesse like the pit of hell, is never satisfied, and like the barren wombe, it never saith, I have enough.

Ovid. Fa⁹. *Quo plus sunt pota, plus sitiuntur aqua.*
 Prov. 30 15 *the more blood the two daughters of the*
horseleech shal sucke, the more eagerly they
 cry out. *give, give.* This barren & dry earth
 is never satisfied with water; *nec sit impet-*
lit, nisi causa morbi. Nothing will content
 this dropsie, but that which more aug-
 menteth the disease, as nothing will sa-
 tisfie the fire, but that which more aug-
 menteth the flame. Hee is like vnto him
 that hath the *Cantius appetitus*, the more
 he eateth the more he hungreth. Some
 Physitians say that gold is good for him
 that is in a consumption, but I never read
 that it is good against a surfeit. But expe-
 riencie proves it true that a gold-hun-
 gring

gring man, doth not one'y long for this mettall when he is in a con'umption, but farre more when hee hath taken a surfeit through abundance.

--- *congesto pauper in auro est.*

The richer, the poorer: his mind hungereth as much for gold, as *Dionysius* his belly hūgred for flesh, who vsed to stand all the day in the shambles, & *quod emere non potuerat, oculis devorabat.* That which he could not buy with his pennie, he devoured with his eies. And here that comes in my minde which *Herodotus* recordeth of *Alcmaon* the *Athenian*, who because hee had kindly entertained the messengers which *Cræsus* sent to the oracle of *Delphos*: *Cræsus* sen. for him and offered him as much gold as at one time he could beare out of his treasure house. *Alcmaon* not a little glad of the offer, prepared a large doublet with wide sleeues, a paire of breeches reaching downe to his heeles, both of them fitter for *Hercules* then for himselfe. This done he went to *Cræsus* his coffers, & first filled his breeches as full as hee could stufte them, then his sleeues, and bosome, then glued as much as hee could to the haire

of his head, and beard, & then lastly stuffed his mouth with as much as hee could thrust in it, and so with much ado, crept out of the treasure house.

*Application
to magistrates*

This sinne, as of all men it is to bee avoided, so especially of magistrates which sit at the sterne to direct our ship in this glassie sea: and which are the pillars of iustice to support her battered fabricke. Yee must not giue it the least welcome in your hearts: but (like the wise traveller) stoppe your eares at the songs of this Syren, and not giue it the least attention though it charme never so cunningly. You should haue eie like vnto *Lyncens*, to diue into the bottom of the most deep and abstruse controuersies. Now *hope of reward blindeth the eies of the wise*: so that as a blind man which hath a pearle vpon his eies, cannot see his way, but stumblleth at every blocke, and falleth headlong into every pit: right so if you shall haue this rich pearle (this pearle of riches) before your eies, you can never tread right in the way of truth. The eie, or any facultie of the sensuall, or in intellectuall part, if it bee busied about any one object neglecteth the rest: & if your eies be

bee exercised about this object, it will make you negligent in publike affaires.

Intus apparet prohibet alienum: if the spe-

*Ar. q. de ani. 1.
ma lib 3.*

cies of gold possesse your heartes, there will be no roome for iustice to lodge in them. For these two bee *adversarij*, non bene

conveniunt nec in una sede morantur. They

can no more lodge within the same breath then light with darknesse, the arke with

Dagon, God with *Mammon*. It was Cae-

sars saying, borrowed from *Euripides* in his *Phœnissa*: If iustice must be broken, it

*cl. ib. 3.
Offic.*

must be for reigning. But hee might more truly haue said, for gaining. For gold

could never away with iustice, & therefore the Poets saie, that when gold first

began to be digged out of the earth, iustice durst tary no longer, but presently

fled into heaven. Therefore *Iethro* descri-

Exod. 18 21

bing the qualitie of a good iudge, saith that he must deale iustly or truly, & then

he addes, as it were by way of explicatiō for the better vnderstanding of the former

word, that he must hate covetousnes: as if he had said, if he be a covetous, and

gold-thriving man he cannot bee a true and iust dealer. And to this purpose *David* prayeth, *Ps. 119.* that the Lord would

encline his heart to his simonies, & not
to covetousnesse.

To lawyers

7 Now as this insatiable desire of gain,
is not to sit on the bench with the iudge,
so is it not to plead at the barre with the
counsellor, which with the key of know-
ledge is to vnlock the secrets of the law,
and with a skillfull, & expert hand, to vn-
tie the knots of hard and difficult questi-
ons. It will make him Pharisee-like to
straine a Gnat, and to swallow a Camell;
to tythe mint, and cummin, & to let passe
iudgement and fidelity, it will make his
tongue play fast and loose with iustice at
its pleasure. A golden key commonly o-
pens a wrong locke. *Auro loquente, nihil
pollet quævis oratio*. When *Pluto* speaks
Plato may hoide his hande on his mouth
like *Harpocrates* the *Egyptian* God, & say
nothing. It is a great comédation which

De erat. l. 1. *Tullie* giues vnto a Lawyer: *The mouth of
a Lawyer is an oracle for the whole citie.*
But if this mouth bee once corrupted
with gold it will proue like the oracle of
Delphos, of which *Demosthenes* complai-
Tull de di ned in his time, that it did *εἰπὼν ἕρῃ*,
vinat. lib. 2. speake nothing but what *Philip*, which
gave it a double fee would haue it to say.

And

And such an oracle *Demosthenes* himselfe *Ant. Gell. 1. 13*
 sometime proved : who being feed to *cap 9.*
 plead a cautie, & immediatly after recei-
 ving a large summe of mony of the other
 party for holding his peace, the next day
 comes into the court in a rug-gowne, ha-
 ving his necke, & iawes all muffled with
 furies, and warme cloathes, and told the
 iudges he was troubled with a *squinancie*
 that he could not speake. Whervpon one
 that perceived his disease, said that it was
 not a colde, but gold that hindered his
 speech *βῆσι ἐπιγλᾶτῆ*, an Oxe, I warrant
 you, was in his tongue. The *Athenian*
 coine which was stamped with the form
 of an Oxe had bunged vp his mouth, no
 marvaile if he was speechlesse.

8 But especially this sin is to bee avoi-
 ded of you that are witnesses, and iurers, *3. To wit*
 which are the one by testifying the other *re. fess and*
 by examining the trueth to make a finall *iurers*
 decision of controversies. If you shall en-
 tertaine any such thought as to saie with
Indas, What will yee give me? yee shall be
 sure to finde some *Simon Magus* ready to
 say? *What shall I give you?* Falsity and ly-
 ing haue ever bin the handmaides to co-
 vetousnesse. And therefore when the Pro-

Ier. 6. 13.

phet *Jeremie* complaineth, *that from the least to the greatest they were all given to covetousnes*, it must needs be true which he addeth in the next words, *that from the Prophet even unto the Priest they all dealt falsely*. As *Judas* was hereby moved to betray his master, so were the souldiers perswaded to lie, and falsely to forswear themselves, that his disciples stole him awaie when they were asleepe; and that most palpably too. For if they were asleepe how knew they that it was his disciples, and if they knew that it was his disciples, how were they asleepe?

2. Pet. 2. 15

9 Follow not then *the waies of Balaam the sonne of Bosor which loved the wages of unrighteousnes*. Only herein ye must keep

Num. 24. 13

his resolution, *not for an housefull of silver and gold to goe beyond the worde of truth to say lesse or more*. Equivocations and men-
 tall reservations which the Papists make such reckoning off, are the ready waie to renew that old *tobu*, and *bohū*, to make a *chaos* and confusion of all things, to mixe light and darknes, truth & faishood, heaven and hell together. Whosoever shal for filthy lucre sake, either wittingly conceale part of the truth, or adde any thing there-

Gen. 1.

thereto, and thereby turne the truth into
 a ly. I say vnto you that an vntimely birth *Ecc! 6.3.*
is better then bee. And better it were for
 him vntill he repent, *that a milstone were* *Mat. 18.6,*
put about his necke. and that he were drow-
ned in the deepe of the sea.

10 To end this point, let me speake vn- *4 To all.*
 to you al in the words of our Saviour, *be-* *Luk 12.136*
ware of covetousnes, & with the Apostle, *Eph 5.3.*
let it not be once named amongst you. But if
 ye wil needs be covetous, *covet spirituall* *1 Cor. 14.8*
things: set not your heartes on the things
 that are below, but on the things that are
 above. Covet that which wil satiate your
 hearts, and that is nothing in this world.
 For the hart is triangular, and the world
 is round, and a round body cannot fill a
 triangle, but there will remaine some
 emptie corners: no more can the whole
 world fill the three corners of an heart,
 nor any thing saue he which is three, and
 one, God blessed for evermore. *Inquietū*
est cor nostrum O Deus postquam recessi-
mus à te donec revertamur ad te, saith *Au-*
stin, O God our heart is never contented
 when we turne from thee, till we returne
 to thee. Oh then as your hearts are, so let
 your hearts desire bee; that is, the *Basis*

or broader part vpward toward heaven,
and heavenly things, & the *conus* or nar-
row point towardes earth and earthly
things. Vse not your riches as *Anachar-
sis* said the *Athenians* did their money:

*Plat. de pro-
fect. virt.
sent.*

Nummus ad numerandum, onely to count
it over, & then to coffer it vp. Iniey the,
but ioy not immoderately in them, know-
ing this that yee are not owners, but on-
ly vriers of the things that yee possesse.
Alas why should a man, which is a little
world of himselfe, a man whose conver-
sation should be in heaven, bee wedded
to these base, and vile excrements of the
earth? they deserue no better name. For
what I pray you is the best gold, but a
congealed vapour? and the greatest pos-
sessions but to much earth? and the finest
silke, but excrements of sillie wormes,
which liue but two or three months? So-

*2. Kings. 10
17.*

Isaiah had as much experience in them as
any man that ever lived. For hee gaue in
Ierusalem silver as stones, & Cedar trees, as
the wild fig-trees that grow abundantly in
the plaines, yet in his old age, when hee
became a preacher, and repented him of
his former life, he tooke such small com-
fort in this transitory trash, that in the
be-

beginning of *Ecclesiastes*, hee tooke this for his text, *Vanitie of vanities, and all is* Eccles. 1. 2. *but vaniti*: and if they be weighed in the balance of the Sanctuary, they wil want of weight. *They are altogether vanitie, nay they are lighter then vanitie it selfe.*

Let vs then looue them, as that we care not to leaue them: and in all things, *lee* Philip. 4. 12 *vs learne both to be hurgry, and to bee full, and to abound, and to haue want: accounting all things, but losse, and drosse, and dung, that wee may winne Christ.* Which *Judas* for the desire of a little money promiteth to deliver vnto the high Priest: *I will deliver him vnto you.* And to I come to the particulars of the second generall branch of my text.

¶ And first wee are to begin with the *Person* delivering, and that is *Judas*, no *Saducee*, nor *Pharisee* which oppugned his doctrine, no professed enimie which openly sought his destruction. but an *Apostle*, one of the twelue which hee had chosen vnto himselfe, and sent abroad to preach the Gospell, and to cast out Diuels, and to heale the sicke. Hence I infer this conclusion: *that no calling is so holy but that it hath some wicked impes, & dis-*
sem-

sembling hypocrites (which though for a
 space they may deceane the world with a
 vizard of holinesse, yet time will vnmask
 and shew them in their owne colours) inter-
 mixed with true professors. A conclusion
 which if the instances of our time could
 not make good, the premises of all for-
 mer ages do abundantly demonstrate it.
 When as yet our first parents had no mo-
 children then *Cain* and *Abel*, the elder
 of these two, the first that ever was borne
 of a woman, the heire apparent of the
 whole world, was an Apostata: his hypo-
 crisie was disclosed in killing his bro-
 ther. When the whole Church was com-
 pinged within the sides of one arke, all
 were not sheepe that were in this little
 fold, for --- *Nas lupus inter oves*,
 there swamme one wolfe among these
 sheepe. As there was a *Sem* which was e-
 lected; so was there a *Cham* which was
 reiected: his apostacie declared in mock-
 ing his father. Of the same father (even of
 him, *who was the father of the faithfull*)
 there came an *Ishmael*, as well as an *Isaac*;
 of the same mother (even at one and the
 selfe same birth) came an *Esau*, as well as
 an *Iacob*. The same kingdome had as well

Gen 4.

Gen. 7.

Gen. 16.

Rom 4. 16.

Gen. 25. 24.

a *Saul*, as a *David*: the same place a *Bar-
rabas*, and a *Barnabas*, the same professio
a *Cephas*, and a *Caiphas*, a *Jude*, & a *Judas*:
and as it was, so it shall ever bee till the
sonne of man come in the glory of his
kingdome, as long as the nett swims
in the salt sea of this world, till it bee
brought to land, it shall containe both
good & bad fishes. Till the reapers come
there must growe wheat and tares toge-
ther in this field: till the shepherd come
there must bee sheepe and goates in this
fold. This great house till it be builded a ^{2. Tim. 2.}
new, must containe *vessels of honour*, and ^{20.}
vessels of dishonour: the gold must be mix-
ed with the drosse, till the great and ter-
rible fire come to separate them. In this
floore the wheat shall bee mingled with
the chaffe, till the Lord come with his fan
in his hand to winnow it, and shall blow
the chaffe, and scatter it away from the ^{Psal. 8.}
face of the earth.

The reasons hereof first respect the wick-
ed, & that is to make them more inexcus- ^{Reasons.}
sable, in that conversing with the god-
ly they doe not learn godlines: but as those
which walke in the sunne, though they
change their outward colour, yet they
still

still retain their inward nature, so these though they receive an outward tincture of godlines, yet they still keepe their inward corruption. Hereupon it is that *Corazin* and *Bethsaida* are more inexcusable,

Mat. 11. 21. ble, then *Tyrus* and *Sidon*: that the men of
Mat. 12. 41. *Ninive*, & the *Queene of the South* shall arise against the *Jewes* and shall condemne them: that it shall be better for them of *Sodom* in the day of iudgment, then for *Capernaum*.

2 The lord by this meanes effecteth the conversion of sōe, which are not yet called. For as the *Aramits*, by walking with the Prophet, were at vnawares brought to *Samaria*: so many who are not as yet called by walking with the righteous, are catched at vnawares, and brought to Christs sheepfold.

2. King. 6.

3 The lord doth hereby exercise his children and keepe them still fighting, whereas otherwise they would be ready to fall a sleepe in the cradle of carnall securitie. The coldnes of devotiō, that is in the worldlings, doth by an *Antiperistasis* oftentimes stir vp the heat of zeal in Gods children. While the wind strives to blow out the fire it encreateth the flame, and while

while the wicked doe indeavour to consume the heat of zeale in Gods children, and to make them as cold as they themselves are, they often blow it vp. & make it farre greater then it was before.

I told you before what *Tully* saith of *Murana*, that his chastity was more seen in living amongst the effeminate *Asians*, then ever it was at *Rome*. And I am sure *Lots* continencie did farre more appeare when hee lived amongst the *Sodomites*, then when he was in the mountain with his two daughters. If Gods children Gen. 19. should haue none but such as *Moses*, and *Elias* to converse with them, they would say as *Peter* did vnto Christ, when hee was transfigured vpon the mountaine, *Master it is good for vs to be here: let vs* Mark. 9. 3. *here (vpon this mountaine) build vs tabernacles.* They would never say with the Psalmist: *Lord who shall dwell in thy Ta-* Psal. 133. 2. *bernacle, and who shall rest vpon thy mountaine?* Whereas now being vexed with these *Cananites* that dwell amongst the, and are thornes in their sides, and pricks in num. 33. 52 *their eies:* they are wearie of the earthly *Canaan*, & long for another, which floweth with better things then milke & honey.

nie. They cry out as *Rebecca* when shee felt the two twinnes struggling in her

Gen. 25. 22 wombe: *if it be so, why are we thus?*

1. Vse.

12 To leaue then the conclusion, and to come to some application therof. Are the wicked intermixed with true & zealous professours? What shall we then say to the old *Donatists*, and the *Brownists*, and *Anabaptists*, which separate themselves from the true Church, & say with those in the Prophet. *Come not neere vs for we are holier then ye?* Me thinks I may say vnto them as *Constantine* said to *Ace-*

Socrus. hist.

Eccles. lib. 1.

cap. 7.

sius a *Novatian* Bishop: Let them make a ladder for themselves to ascend into heaue, here is no place for them on earth, as long as this world shall last, the Lords wheate shall growe vp with the tares. Christ hath spoken it, and Christ is truth, if there bee in them any charitie, they will

Mat. 13. 29

Sit in illa

charitas &

congaudeant

veritate

Aug.

Cor. 2. 6.

assent to this veritie: yea but light hath no communion with darknesse, nor bitternesse with honie, nor life with death, nor the vnbelceuer with the infidell. It is the obiection of *Petilian* the *Donatist* against *Austin*. But his answer is, that whē they eschew the darknesse, they forsake the light: when they flee from death they

flee

flee from life al'o. *Attendis Zizania per mundum , & triticum non attendis, cum per totam vtrāq; sint iussū crescere? attendis semen maligni, quod ad finem messis se- parabitur; & non attendis semen Abrahe, in quo benedicentur omnes gentes ?* Dost thou marke the darnell, & dost thou not remember the wheat? Dost thou thinke vpon the seed of the serpent, whose head shall be crushed; and dost thou not think vpon the seed of *Abraham*, in whom all the nations of the earth shall be blessed? when thou fleest from the chaffe, thou forsakest the good wheat, which is mingled with it. When thou separatest thy selfe from the seed of the wicked, thou seperatest thy selfe from the seede of *Abraham*. When thou thus dividest thy selfe from the hypocrits, that are in the true Church, thou cuttest thy selfe from the Church, and a member taken frō the whole must needs perish. If thou wilt thinke vpon this with that heedfulnesse that thou shouldst, thou wilt not forsake the greene pastures of the Lord, that are *besides the waters of comfort*, because of *Psal.* the goats; nor leaue Gods house, because of the vessels of dishonour; nor runne out

of the Lords floore, because of the chaffe;
 nor separate thy selfe from the wheat, be-
 cause of the tares, which shall at length
 be bound in a bundle, and cast into the fire;
 nor burst the vnitie of the Lords net, be-
 cause of the bad fish, which swimme in it,
 (which, when the net is brought to land,
 shal be cast away:) but as a Father speaks
tolerare potius propter bonos cōmixtionem
malorum, quàm violare propter malos cha-
ritatem bonorum; rather for the good to
 tolerate the bad, then for the bad to for-
 sake the good.

Aug lib. 3.
 contra lit.
 Petil. cap. 3.

2, Vfe.

Psal. 1. 12.

2, Col. 3. 10

But before I leaue this point, I must
 giue thee this lesson (and I beseech thee
 marke it well) though of necessitie thou
 must liue amongst the vngodly, yet thou
 must not walke in the counsell of the vngod-
 ly, much lesse stand in the way of sinners, &
 least of all, sit down in the seat of the scorn-
 full. Though thou dwell among wolues,
 thou must not *vlulare cum lupis*, howle
 with the wolues: though thou accompa-
 ny with the fornicators of this world, and
 with the covetous, and with extortio-
 ners, & with Idolaters, (for else thou must
 goe out of this world) yet be not partaker
 with them in their sinnes, least thou bee
 par-

partaker with them in their punishmēts. Though a corporall separation cannot bee had, yet in spirit thou must separate thy selfe: for let every one that calleth on *the name of the Lord*, separate himselfe from iniquitie. Thou seest what is thy lot, if not with *Lot*, to dwell with *Sodomites*: or with *Naaman*, to be amongst the *Aramites*: or with *Ioseph* to liue amongst the *Egyptians*; if thou canst not say with *Dauid*, *Woe is mee that I am constrained to dwell in Meshech*, and to haue mine abode in the tents of *Kedar*: Yet maist thou say with *Esay*, *Woe is mee, for I dwell in the midst of a people of polluted lippes*. With *Christ* and his *Apostles*, thou must conuerse with a *Judas*: with the *Hebrewes*, thou must liue with the *Cananites*: with the *Spouse* in the *Canticles*, thou must bee as an *apple tree amongst the wild trees of the Forrest*, or as a *lilie amongst the thornes*. Let not these wild trees, which are moued with every blast of winde, by the shaking of their boughs beat downe thy fruit, and though the thornes pricke thee, yet keepe still a *lilies* beautie. Thou must touch pitch, but beware of being defiled with it. Thou must walke vpon

2. Tim. 2. 19

Ps. 120. 5.

Is. 6. 9.

Cant. 2. 2, 3

- coales, beware of burning thy feete:
 though thou lie among the pots, among
 the washpots of the Lord (as ^o *Moab* is
 called) amongst the vessels of dishonour
 that are kept for the day of wrath, yet
 must thou be as the wings of a dove, that
 is covered with silver wings, and her fea-
 thers like gold. Be not like the Apotheca-
 ric, that caricth the sinel of his shop a-
 bout with him, nor like the river *Jordan*,
 which ^o looeth his sweet waters in the
 lake *Asphaltites*. But like the fish in the
 salt sea, which still retaine their freshnes;
 passe through the brinish Ocean of this
 world, as *Arethusa* doth vnder the Si-
 cilian sea,
- Virg. Eclog.* *Doris amara suam non intermisceat undā.*
 In a word, though thou canst not wholly
 separate thy selfe from the workers of
 darknesse, yet *haue no fellowship with the*
unfruitfull workes of darknesse, but even
 reprove the rather. Nay from such works,
 as much as thou maist lawfully, separate
 thy selfe: for thou wilt in time ioy in the
 latter, if thou long enioy the former, it is
 a matter of some difficultie to bee conti-
 nually handling pitch, and birdlime, and
 to haue none cleaue to thy hands. ^o *Ari-*
stotle

Stoile noteth it of his master *Plato*, that
 conversing long with the *Pythagorians*,
 hee learned from them many erroneous
 opinions, which afterward he stilly main- ^{b Q. Cu}
 tained. ^b *Alexander* by conversing with
 the effeminate *Persians*, and ^c *Annibal* ^c *Lib. dec.*
 by lining in *Capua*, did abate so much of ^{3. lib. 3.}
 their former valour, that it was doubted
 whether they were the same mē they had
 beene before. ^d *Julian*, in profession some- ^d *Saxons* ^{1.}
 times a Christian, by conversing with *Li* ^{c 29. 2.}
banus, and *Maximus*, became an Apo-
 stata. To goe no further with the exam-
 ples of heathen men, you knowe that *Io-*
seph living in *Pharaohs* Court, began to
 sweare ^e by the life of *Pharaoh*. And the ^e *Ge* 42. 1.
Hebrewes dwelling among the Idola-
 trous *Egyptians* (which ^f worshipped an ^f *Herod. l.*
 oxe) did meetly well imitate them, for
 they ^g worshipped a calfe. And pitching ^g *Exod. 3.*
 for a time in the plane of *Mozab*, they sa-
 crificed to *Baal Peor*, and ate the offerings ^h *Numb. 25*
 of the dead. An infected sheepe will soo- ^h *Pl. 106. 23*
 ner spoile a whole flocke, then a whole
 flocke will cure an infected sheepe. It
 is no hard matter to change wine into
 vinegar, but to turn vinegar, or to chāge
 water into wine,

Hoc opus, hic labor est.

This is such a miracle as will never bee wrought, unless *Iesus* be at the feast. It is an eate matter to bee infected with the plague of sin, if thou remove out of the fresh aire into the company of cōtagious persons. And though thou be regenerate, & the old mā hath got his deadly wound, yet is there a sympathy betweene thee, & the wicked. Thy affectiōs are like tinder, ready to kindle with every sparkle, that the wicked shal strike in them. And sinne once-kindled is like wilde fire, it will not be quenched with every kinde of water. This poison perhaps wil not be perceived at the first, yet, like the biting of a madde dogge, it will never cease infecting thy blood till it come at thy hart. Beware the
of dogs. Avoid (as much as is possible) such contagious places, as are dangerous to infect, and keepe thy selfe in the fresh aire, where the spirit, that quickneth, doth blow. But whereas thou canst not wholly avoid the company of sinners (for as before was said, the good and bad fish swim together in Gods net) avoid their finnes. Harken vnto *Solomon*, *My sonne, if sinners entice thee, consent thou not. My sonne*

Philipp. 3. 2.

PROV. 10.
11.

bonne, walke not thou in the way with them,
refraine thy foot from their path; but con-
trarywise when they entice thee to evill,
perswade them vnto that which is good.
 Be to thē, as *Noah* was to the old world,
a preacher of righteousness; as Lot was to ^{2 Pet. 2. 1.}
the Sodomites, who dwelling amongst them ^{Verf. 8.}
vexed his soule with their unlawfull deeds;
 as *Christ* was to the woman of *Samarita*, ^{Ioh. 4.}
 who by desiring of the water of *Ia-*
cobs well to quench his thirst, brought
 her to desire the water of life, *wherof who*
soever drinketh shall never more thirst;
 and as he was with *Publicanes* and *sin-*
ners, who refused not to goe to their cor-
 porall banquets, that he might feed them
 with spirituall foode; as *Iohn* was with
 the *Pharisees* & *Saducees*, who preached ^{Mat. 3.}
 vnto them faith and repentance; and as
Paul was amongst the idolatrous *Athe-*
nians, who went with thē, through their
 idolatrous temples, and read the titles and
 inscriptions written vpon their altars, but
 to this end, to take a text, and argument
 thence, to perswade them to the worship ^{Act. 17. 23.}
 of the true God.

So much of the person delivering. The
 action followeth, (*deliver.*)

Deliver.] 33 Treason is a sinne so odious, that e-
 ven the heathen which were guided, but
 with a glimpse of natures light, howloe-
 ver, sometimes for their own advantage,
 they approved the fact, yet they could
 never away with the author of it. It was
Augustus his saying of *Rimotachus* the
 king of *Trace*, which vanted himselfe for
 the betraying of *Antonie*: *αγαπῶ τὸν φιλῶ*
προδοῦντα δ' οὐχ ἔπαυω. I may loue the treason
 but I hate the traitour. And it was the say-
 ing of *Antigonus*: *Proditores tantisper a-*
mo dum produnt, ast ubi prodiderint odi. I
 loue a traitour whē he cōmits the treasō,
 but when he hath done it, I detest him.
 These speeches, though plausible at the
 first, argue corruptiō in the speakers. For
 if the traitour be evill, surely the treason
 cannot be good. The old *Romanes* could
 abide neither. For when *Pyrrhus* his phy-
 sitiā, seeking to gratifie the *Romāes*, pro-
 mised to giue his master poison, the *Ro-*
manes made *Pyrrhus* acquainted with it,
 & willed him to look vnto himselfe. And
 when the schoolemaster of the *Phalasci-*
des childrē offered to betray those which
 were committed to him, to *Camillus* his
 hand: *Camillus* sent them backe againe,
 and

Liv. dec. 1.
 lib. 5.

and made his own schollers to beat him.

This fact, of it selfe so hainous, is further aggravated by the person betrayed. *Him.*
 If *Indas* had betrayed one of his fellows, the sin had bin horrible : but he makes it farre worse, he betrayeth his master. He goes yet further, for (behold whither mā doth fall, if the spirit of God do not direct *unto you.* his steps) he delivereth him into the hāds *Luk. 1. 71.* of his hatefull enemies, *who came to deliver us from our enemies and from the hāds of all that hate us.* He delivereth him to death, who came to restore vs, that were dead in our sinnes, to life; who to satisfie for our hunting after vanities, was himselfe hunted like a *Pelican in the wilderness*; to satisfie for our carnall, and sensuall pleasures, left the bosome of his father with whom is fulnesse of delights, and at whose right hād is pleasure forevermore: to satisfie for our pride, humbled himself and *tooke upon him the forme of a servant: Phil. 2. 7.* to answer for our gluttony, tasted gall, and vineger; to answer for our covetousnes, paid not gold, nor silver, but the ran-some of his owne blood. These things I do but point at, having discoursed of the elsewhere, when I handled our Saviours milde

milde speech vnto *Iudas*. when he went to betray him. Therefore I passe them over, & come to apply this fact vnto these present times.

14 *Iudas* is dead, and al men cry, sic vp. on him, and say that if they had bin in *Iudas* his daies, they would not haue bin partners with him in the blood of our Saviour. And so said the old *Pharisees*, if they had bin in the daies of their fathers, they would not haue bin partners with them in the blood of the Prophets. And yet they fulfilled, nay they exceeded the measure of their fathers wickednes. And now adaies howsoever many will build the tombes of the Prophets, and garnish the sepulchers of the righteous, yet wee haue *Iudas*ses, which will betray *Christ* vn to the high Priests. I cannot reckē the al, but there are 3. *transgressors*, nay 4. which I cannot passe over. 1. the *sacrilegious Churchrobber*, 2. the *grindine oppressor*. 3. the *close briber*. 4. the *deceitfull lawyer*. Al these do their best (nay their worst) to betray *Christ*, if not in his person, yet in his mēbers, into the hands of the hellish *Cai-phas*. And me thinks they do somewhat re-
 ſemble thoſe 4. great plagues mentioned in
 the

the 1. of *Joel*: which were: the Caterpillers, the Locust, the Cankerworme & the grasshopper. The Caterpillereats the first fruits when they are in setting. To him I compare the Church-robber, which liues of the first fruits & tithes, which by the law are due to God. The Locust (as Naturalists describe him) is a great fly, which liueth vpon the lesse, and with no difficulty can burst a spiders webbe, wherein the smaller flies are quickly catched. To him I compare the oppressour, which deuours his inferiours, and will with no lesse difficulty passe through those good statutes that are made against him, then a g cat Locust will burst through a spiders web. The Canker-worme doth secretly shau off the tender barks of hearbs & trees before he can be perceived. To him may be likened the briber, which doth so closely cary himselfe, that none cā perceiue him, but the plant which he feeds vpon. The Grasshopper hath a chirping voice to allure a man after him, but yet so nimble is his motion, that he which followeth him shall scarcely finde him. Like to it, is the deceitfull lawyer, which with faire promises, and sugered hopes, draws his clients

ents after him; but so nimbly hee hops vp and downe, for his owne advantage, that ye shall perhaps not finde him twise in one tune, inſomuch that ye ſhal be worſe reſolved in the end, then ye were in the beginning. Theſe 4. lie as heavy vpon our land, as thoſe 4. plagues did vpon *Iudah*; ſo that wee may ſay, *that which is left by the Locuſt, the graſshopper hath eaten, and the reſidue of the graſshopper, bath the cankerworme eaten, and the reſidue of the cankerworme hath the caterpillar eaten.* Before I begin to ſpeake of theſe in particular, let me uſe the Apoſtles proteſtation, *I ſay the truth in Chriſt Ieſus, I ly not, my cō-*

Rom. 9. 1. *ſcience bearing me witnes in the holy ghoſt.*

I do not ſeek the diſgrace of any particular, it is the truths cauſe, and Gods cauſe that moveth me to ſpeake (and let my tongue cleaue to the rooſe of my mouth when I ſhal be afraid to diſcharge a good conſcience in Gods behalfe.) If then my muſicke ſeeme harſh, & vnpleaſant in the eares of any that heare me, I would haue the to know thus much, that the ſtrings vpon which a I am to play are farre out of tune. If any man ſhall finde himſelfe wounded with my ſpeech, I ſay

vnto

vnto him as our Saviour did to the adul-
teresse, *Hath no man condemned thee? nei-
ther do I condemne thee*; yet I adde with
Iohn, if thine owne heart do condemne thee, Ioh. 8. 10.
God is greater then thy heart and knoweth 11.
all things, & therefore I dismiſſe thee with Ioh. 3. 20
that ſpeech of Chriſt to the impotent mā:
go thy way, and ſinne no more, leaſt a worſe Ioh. 5. 14.
thing happen vnto thee. Now to the par-
ticulars.

15 In the firſt place come the *Simoni-
acall patrons*, the heires and eldeſt ſons
of *Iudas*, the caterpillers of our church, &
the notableſt theeues in all our lande.
Which will not part with that portion
which is due vnto the ſons of *Levi*, and
which is cōmitted vnto them, as the gol-
den apple was vnto *Paris*, with this mo-
to ingraven vpon it, *detur digniori*, let the
moſt worthy haue it, vnleſſe with *Iudas*
they covenāt for a price before hand. Let
a mans gifts of minde bee never ſo good,
yet if he bring no gifts in hand; let his
care, and induſtry, and learning be never
ſo rare, & extraordinary, yet if he do not
ſpeake with the tongue of men, & *angels*
yea *arke-angels*, he ſhall haue little hope
to preuaile in his ſuit. He that wil inſinua-

are himselfe into their favors, must come, as *Iupiter* came into *Danaes* lap, *per impluvium*, secretly in at the chimney top, (not in at the dore) and he must come as *Iupiter* then came, in a shower of gold. This is the way, this is the best meanes to effect his desire: for he that is as blockish

Plut. Apolb. and stupid, as *Philips Asse* in *Plutarch*, if he bee loaden with gold (with that asse) oh he is a man of excellent gifts, of rare endowments, no exception must keepe him backe; that which hee wants in learning, he hath it in simplicity: as if it were

Mat. 10. 16. *simplicitas Asinina*, & not *simplicitas columbina*, which the Lord would haue in his ministers. And what if he lacke *Lazine*? he hath gold enough, & that is a far more pretious mettall. But if this way will not hold, then they will take another course, they will act the parts of *Ananias* and *Saphira* & keepe backe part of that possession, which they should voluntarily

Ac. 4. 12. lay downe at the Apostles feet. There must be an exception in the general rule, a reservation of their owne tithes, a limitation of such a towneship, or such a field. Or they will say with the harlot, *1. Kin. 3* *Let it neither bee shine nor mine, but let it be di-*

divided. Here is treason in another kind; they doe not sell the king of heauen, by covenanting for a price before hand, as *Judas* did, but (which is all to one effect) they clip his coine and make it so light, that it will not sustaine the sonnes of *Le-vi*. And this verily is a principall reason, that we haue so many *mutes*, and so fewe *vowels* in our crosse rowe: that many lap-wings which hopped out of their neasts with their shels on their heads, before e-
 ver they get a feather on their backs, haue builded in those rocks where eagls should nestle; and many which haue ne-
 ver put downe their buckets, into either of the two fountaines of this land (or if they haue, it hath beene but *tanquam ca-nis ad Nilum*, they haue onely wet their lips, and taken a lappe by the way) are
 advanced to Ecclesiasticall preferments, and made Pastors of flocks being not a-
 ble to feed themselves, and are become captaines in the Lords field, being not a-
 ble of themselves to take one stone out of Gods brooke to cast at the forehead of the spirituall *Goliath*. I confesse some of them will now and then be flinging in the pulpit, but they be *mētita tela*, other
mens

*Carmina
Paulus emit,
inflat sua
carmina
Paulus nam,
quod emit,
possit dicere
sive suum.
Iudg. 18.*

Gen. 29.

mens weapōs they fight with: they haue;
indeed, as good a propertie in them, as
they haue in their benefices, and as *Paulus*
in *Martial* had in his versēs, which
he vsed to bragge off. Such wādring *Le-*
vites as these are the fittest marchants
that sacrilegious *Iudasses* cā meet with-
all: for they will bee contented to dwell
with every base filching *Michah*: & will
serue him for *ten shekles of silver by the*
yeare, and a suit of apparell, and meate, and
drinke, and withall their hearts, will bee
contented to part with beautifull Rachel,
(though they serue for her) so that they
may be assured of blear-eyed *Leah*. They
will never say as much as *Iacob* did to *La-*
ban: *Wherefore hast thou done thus with*
me? did I not serue thee for Rachel? where-
fore then hast thou beguiled me? Truth it
is, that even these would gladly mend
their estates (and who can blame them?)
but they are withholden with a triple
cord, which, as the wise man saith, *is not*
easily broken. 1. The Patrons bountie,
which though it bee little, yet it is more
perhaps then they deserue. 2. Their owne
promise, or hand writing, which if it bee
not of sufficient validitie, then comes a
third

third cord to make all sure, and that is want of abilitie. A spiders webbe (you knowe) is strong enough to hang a sillie flie withal. God forbid that I should object this sacrilege, as a generall fault of these times, not admitting any limitation; or say that these devouring Caterpillers haue eaten vp all the houses of God in the 1. King. 19. land. I remember what the Lord answered *Elias*, when hee complained against *Israel*, that they had killed his Prophets, and digged downe his altars, and that he was left alone. *I haue* (said the answer of Ro. 11. 3. 4. God) *reserved vnto my selfe seaven thousand men, which haue not bowed their knees vnto Baal*. Even so, at this present time, by the grace of God, there is a remnant (though I thinke farre fewer then seaven thousand) yet a remnant there is, which haue never digged downe the altars of God to build their own houses with the ruines thereof; which haue not bowed vnto their angle, nor sacrificed vnto their net, nor burnt incense vnto their yarne, nor monopolized that vnto the selues, which of right belongs vnto Gods ministers. So that in this case they may say with good *Samuel*, *Whose oxen haue I taken, or whose* 1. Sam. 12. 3.

whose asse haue I taken, or of whose hand
 haue I receaued any bribe? They hate such
 sins of unfaithfulness, & they wil not suffer
 the least chip of Gods bread to sticke on
 their fingers. By the meanes of such faith.
 full *Nehemiahs* (thanks bee to God, and
 remember them herein O God, and wipe not
 out that kindnesse that they haue shewed on
 thy house, & on the offices thereof) the glo-
 rious gospel of Christ doth giue a good-
 ly lustre in many places of this land. But
 the great number of the other (which I
 purpose not to leaue as yet; for I would
 gladly make a rod of such small cords as
 I haue, to whip these buyers and sellers
 out of the Temple) is such, that it doth al-
 most overshadow these, that they seeme
 but as it were a handful, and doe beare (I
 take it) the like proportion, that *Gedons*
 army did to the huge host of the *Midia-*
anites.

Rud. 7.
He pin de o
reg. templor.

16 The donation of Ecclesiasticall li-
 uings, was at the first, for avoiding of fa-
 ction and confusion, amongst the igno-
 rant and seditious multitude, which o-
 therwise should haue made choice of
 their Pastours, commended to some par-
 ticulars, which for their worth, and wis-
 dome

dōe, & vprightnes were thought fittest,
both to make choice of such, as could
sufficiently discharge the places, and to
protect them, & their right against such
ravenous *harpies*, and *Eagle-clawed Na-*
buchadnezzars, as would scrape and ga-
ther into their hands the vessels of the
temple: and herevpon they were called
Patrons. But time is like a river,

---*Nec enim consistere flumen,*

Nec levis hora potest.

That is not my meaning, but as a river
sinks that which is heavy and substanti-
all, & carryeth down that which is light
& naught, so hath time in this point. The
vprightnesse & faithfullnesse, that is sunke
long agoe in a great number: their care-
fulnesse in protecting the ministers right,
that swimmes not downe so low as to our
time: and yet as *Tully* said of a tyrant, *that*
he giues life to those that he doth not kill; so
we could willingly accōt them worthe
maintainers of the *Levites* portio, if they
would take nothing from them. But the
name of *patron*, this is light, and the cur-
rent of time hath cōveied it vnto vs. But
(alas alas) it is but as he said,

---*sine corpore nomen.*

It is *secunda notio*, a shadow of a name; & yet a name is no more then a shaddow of a thing. And verily it may be feared that the great abuse of the thing wil in future ages make the word to be of a contrary

m *Isidor. orig.* *lib. 9 cap. 3.* Signification : as the name *m* *tyrannus*, which at the first signified any prince, which had a care of his subjects safety, & protected them against their foes; by the

2. Sam. 2. cruelty of the governours (handling the, as *n* *Samuel* tolde the *Jewes* their king should vse them; or as the Storke in the fable dealt with the frogs, when he was

Sueton. in Vespas. made their king; or as *o* *Vespasian* vsed his nobles squeazing them like a sponge,

when they were full) is now degenerate from its ancient sense, & vsed for the contrary. We haue occasion of doubting the same in this point. For *Indas* claimeth Christs bag by prescription. Is not now the Advouzan of a benefice accounted as a mans proper inheritance? Is it not offered to him that will bid the most, as an Oxe in the shâbles, or an Ass in the market? Is it not accounted a good patrimony to many younger brothers, which scorne to bestow to be Priests; and would God they would scorne the Priests por-

tion too, then would they abate a little from the height of their owne conceits: & would at length be enforced, for their delicate fare, to eate huskes; and to turne their fatten suits into coutry rustlers. But they are of the same opiniō that was *Williā Rufus* sometimes king of this Realme, who kept divers bishopricks in his own hands as they fell, and would not restore them vnto ecclesiasticall persons. Being demanded a reason hereof, he saide that Gods bread was sweete, and good for kings. Or like our old countryman *Brutus*, who (when he went about to rob the temple at *Delphos*) saide that God was rich, and therefore should part with some thing to supply his wants: and, with *Dionysius*, they count golde too colde to cloath *Apollo* with, a garment of worse stufte is good enough. Whē the questiō was proposed whether *golden chalices* or *woodden* were to bee vsed in the administratiō of the sacrament: *Boniface* bishop and afterwards Martyr, made answer that in former times they had *golden ministers*, & *wooddē chalices*: but in his time *woodden Priests* vsed *goldē chalices*. I may say the contrary, in the times of our fore-

Mat. Par.

Genlis in vita

Gail 2 Rex

in proprio loco

nebat, (die

qua obiit)

Archiepiscopus

pium Ca. 8.

Episcopatus

Wint. & Sa-

rish. cum 12.

Abbatibus,

9 In sin

Aliaque

varie hist.

lib 1

La Synodo,

Triburicensi

An. Do. 895.

Beat. Rhe-

nannus lib. 2.

verum Ger-

manicarni.

fathers were blockish, and wooden Priests, and then they had golden cups. Then the people would evē haue pulled out their own eies to haue given to those blind guides; and were so ready to offer their free gifts to the building of the tabernacle, that ^a Moses was constrained to say, *the people bring too much, and more then is enough: nay moreover, to make a proclamation, & enact a statute, (which yet is in force, but needlesse) that neither man, nor womā should prepare any more for the oblation of the sanctuary.* But now (thanks be to God) wee haue golden pastors, and wooden dishes are thought good enough for them.

^a *Persua.*

^b *Act. 3. 6.*

^c *Ph. 45. 14*

^a *Dicite pontifices in tēplo quid facit aurū?* What should the church doe with gold? Peter said vnto the lame mā, ^b *gold & silver haue I none.* ^c *The kings daughter is al glorious within, (they forget what follows, her clothing is of wrought gold)* the ministers kingdome is not of this world, a cōpetent living is sufficient, that is 40. or 50^l. a y^r. he must not be troubled with the thorny cares of this world, ^d *ye take too much vpon you yee sonnes of Levi: thus would theie wilde asses & fat buls of Ba-*
san

^d *Num. 16.*

ſan beat out of the manger *the oxen that*
ſread out the corne, that they may haue
 the beſt themſelues, & leaue only the crums
 for them, which ſhould haue all. Alas be-
 loved, that Gods legats, which ſhould be
 harbarous, & beneficial vnto the poore,
 and provide for their family, ſhould thus
 be ſtinted by ſuch, whoſe harts are never
 ſatiſfied with earth, till their mouthes be
 filled with gravel. But let them not think
 that the miniſters living is ever cōpetent,
 where any part of his right is detained.
 And therefore let them beware how they
 play the *Iudas* in ſtealing out of the bag,
 which is committed vnto them, part of
 that reliefe, which ſhould ſuſtaine Chriſt,
 & his Apoſtles: or betray him in his main
 tenance, & by a cōſequēce in his mēbers,
 the flocke, by withdrawing their food.
 For if *Succus pecori*, then it muſt needs
 follow that *lac ſubducitur agnis*: if the
 paſture be without the fleece, the flocke
 ſhal want their fodder. It is an obiection
 which ſome would faſten as a ſcandal vpon
 our Vniuerſities, that many of our
 preachers drone-like lurke in their owne
 hiues, and flee not abroad; that they bury
 their talent at home in their own ſtudies

as in the ground; whereas, by setting the
 selues in some coutry charge, they might
 put it out to their masters best advantage.
 But (shall I tell you?) the case is with the
 as it was with the sicke impotent man by
 the poole *Bethesda* in the 5. of *Iohn*. glad-
 ly would they be in the poole, but there
 is none to put them in: an *angel* troubles
 the water, and presently, while they are
 comming, an other steps downe before
 them. The fountaines are stopped: no
 streame can flow abroad vnlesse *Tagus*-
 like it haue golde sands; or, like vnto *Eu-*
rotas and *Alpheus*, it passe vnder the earth
 as it were by some sleight and secret con-
 ueyance, and so burst vp on the suddaine
 in some place where it cannot be prevē-
 ted: or like vnto *Tigris*, that fierce and
 swift running river, which perforce wil
 burst down such dammes, and bankes as
 would hinder his course: or last of all like
 vnto *Maander* that insinuating, and pa-
 rasiticall river (as I may call it) which
 windes, & turnes it selfe into every plea-
 sant vally, that it may, as it were, get the
 good wil, and fauour of the places where
 it comes. These 4. rivers finde the easiest
 passage, rich *Tagus*, fierce *Tigris*, subtil

Eurotas, & winding *Maander*. The rest, for the most part, (for I speake not of all) though their waters be as pleasant as the 4. rivers of *Eden*, yet shall they stand on a heap, like the waues of *Iordane* whē the *Israelites* passed over; or as a poole, or the dead sea without any vent: whereas if there might, at the vacancy of livings, an offer be made vnto one of the Vniuersities, & a choice made thence, no doubt but the gospell of Christ would flourish in every quarter of this realme from *Dan* to *Beerseba*, from the river of *Twede* vnto the lands end. And God would for this cause even open the windowes of heaue vnto the inhabitants thereof, and powre down upon them a blessing without measure, and rebuke the devourer for their sakes, that he should not destroy the fruits of their ground, neither shoulde their vine bee barren in the field, as the Lord speakes by the Prophet *Malachie*.

^c Gen. 2. 10
^f Ios. 3.

³ Mal 3. 10

17 I haue dwelt too long vpon this point. Only to end, I would these men would remember *Indas* his end. *Demiorre Antonii quorum facta imitatio eorum exitum non phorrescere*. It is the saying of *Tully* to *Antony*. I wonder *Antony* that thou art

11.

^h Philippico

not

not afraid of those mens deaths, whose
 lines thou imitatest. And it is strange that
 these men will bee like vnto *Iudas* in the
 premises, and never thinke of the conclus-
 sion that was inferred therevpon. *I am*
not a Prophet, nor am I the sonne of a Pro-
phet, that I should foretell the manner of
 their particular ruines. Thus much vpon
 good grounds I will say, that these goods
 wil in time profit them no more, then the
 price of him, that was valued, availed *In-*
das: they will bee like^k Eagles feathers;
 they will eate, & consume the rest of their
 substance; or like *equus Scianus & aurum*
Tolossanum in^l *Gellius*, which were still
 infortunate to those that had them. And
 those goodly buildings, which they
 make for themselves with the ruines of
 Gods house (I will speake in the words
 of *Isaiah* against the enemies of the
 church) *in th: Pellican and the hedgehogge*
shall possesse them, the great raven, and the
owle shall dwell in them, and he shall stretch
out vpon them the line of vanitie, and the
stones of emptinesse: they shall bring forth
thornes in the palaces thereof, nettles and
thistles in the strong holds thereof, & they
shall be habitations for dragons, & courts for
Q.

¹ Amos 7.
 14.

² Plin. lib.
 10 cap. 3.

¹ A Gell. lib.
 10 cap. 9.

² Isa. 34. 11
 13. & c.

*Ostriches: there shall meet Zim, & Iim, & the faeries shall dance there, & the skrich-owle shall rest there, and shall finde for her selfe a quiet dwelling: there shall the owle make her nest, and lay, and hatch, & gather them under her shadow; there shall the vultures also be gathered, every one with her mate. Seeke in the booke of God and read: none of these shall fayle. For more confirmation hereof, consider the subversion of Abbies: they were founded by religious men in their generations, to a good purpose: their situation was as the ⁿ garden of the Lord, like the land of Egypt as thou goest unto Zoar; as Moses speaks of the plaine of Iordan before the destruction of Sodome and Gomorah: they stretched their towers vp to the heavens, like the Pyramides of Egypt; but, behold, the Lord hath wiped them as a man wipeth a dish, which hee wipeth, and turneth upside down. They are now the fittest places for the raven to build in, habitations for dragons, and courts for Ostriches, they stand, (but as ^o Aristotle saith, *quod stat movetur*, they stand so as they are mouing to a fall) in the pleasantest vallies of the land, as the reliques of *Babel* in the vallie of
SINAY*

ⁿGen. 13.
 10.

^o Phys. 6.

2 Isa. 7. 8.

Sinar: or like a cottage in a vineyard, like a lodge in a garden of cucumbers, and like a besieged & defaced city, dropping down by joints, as a theefe rotteth frō the gibber. What were their sins which brought so heaue a iudgement vpon them? suppose they were (as they were indeed) the sinnes of Sodome, & pride, fulnesse of bread,

9 Ezech. 16
48.

mercilesnesse towards the poore, and abundance of idlenesse. Now if these sinnes of some fewe, or suppose the greater part (certaine it is that al were not such, some were industrious, some humble, some mercifull towards the needy, some of a moderate and spare dyet,) if these sinnes, I say, brought so heavy a iudgement vpon those houses, that they are, in comparison of that they were before, like the

11 Sam. 5.
4.

stump of Dagon, when his head, & the two palmes of his hands were cut of vpon the threshold in Ashdod; or the remainders of Iezabel, when the hungry dogges had eaten her vp, so that there was no more found of her, then the skull, and the feet, and the palmes of her hands; in so much, that none can say this is Iezabel; these bee the houses they were before: shall wee thinke that their houses shall

12 King 9.
35-37.

continue for ever, which turne *Bethelin* to *Bethaven* ; the house of God, into a house of vanitie; which take the childrēs bread and cast it vnto dogges ? which, with the consecrated things of the altar, maintaine their owne pompe, feed their Haukes, their Horses, keepe---? but I stay my selfe.

18 After the *Church-robber* comes the *grinding oppressour*, another great *plague*, which sits sore vpon the skirts of our land. He saith vnto his go'd, thou art my God, and to the wedge of gold, thou art ¹ *Iob 31.14* my confidence. And instead of counting ² *godlinesse great gaine*, hee accounteth ^u *1. Tim. 6:* *gaine great godlinesse*: he addeth house to ^{5,6.} house, and land to land, as if the way to the spirituall *Canaan* laid all by land, and not through a red sea of death. He brayeth the people as in a mortar, & grindeth the faces of the poore. ² *Hee selleth the* ¹ *Amos 8.6* *poore for silver, and the needy for a paire of shooes*: hee eateth vp the poore as if they were bread.

--*Vt pisces saepe minutos*

Magnū comest, vt aues enecat accipiter.
As a Pike deuoureth the little fishes, and as a goshaue kills the smaller birds: hee

- gathereth the livings of the poorer sort into his owne hands, as the great *Ocean* drinketh the rivers: hee enhaunceth his rents, and pilleteth his poore tenants, and doubleth, yea, treableth their fines, telling them, with young ^b *Rhehoboam*, that his little finger shall be heavier then his fathers loines. Not contented with this crueltie, he thrusteth them out of their houses, and depopulateth whole townes, & villages, making those streets which vsed to be sowne with the seed of men, ^c *Pastures for the sending out of bullocks*, and ^d *for the treading of sheepe*. ^e One iustly complaineth of our *English* sheepe: that where, as in former times, they were the meekest beasts of the field, & contented themselves with a little, are now become so fierce, & greedie, that they deuoure men, and towne fields, and houses, & villages, & lay all wast, insomuch that that which the Psalmist speaketh of *Israel*, spoiled by his eninies, may be verified of our *Iacob* alio: *They haue deuoured Iacob, and laid wast his dwelling places*. Surely, the ^e very stone out of the wall doth cry against these men, and the beame out of the timber doth answer it: was vnto him that buildeth his

^b *King. 11. 10*

^c *Isa. 7. 25.*

^d *Apud Cæd. in desc.ript. Northampt.*

^e *Hab. 3. 11*
13.

his house with blood, and erecteth his walls
by iniquitie.

While the spleene swelleth, the body
languisheth and it may iustly bee feared,
that if our good *Physician* doe not in time
purge these tumorous, and swelling mē-
bers, they will cause a *lienterie* in the bo-
dy politicke. God forbid that this flori-
shing kingdome, which sometime hath
deserued that title which [†]*Cynus*, Em-[†]*Iustin*
bassadour vnto *Pyrrhus*, gaue vnto *Rome*
when he called it a *Citie of Kings*, should
ever deserue that title, which [§]one giues [§]*Auentinus*
vnto *France*, when he calls it a *kingdome*
of asses, by reason of the burdens, that are
laid vpon the baser sort by their superi-
ours.

19 Therefore it behoues you, & as mas-
my as sit at the sterne of iustice, not to
sleepe with *Jonas*, while the ship is tossed
with these mightie winds: nor to be care-
lesse in a matter so neerely concerning
the good of this Common-wealth.

¶ Gird you with your swordes vpon your ^h*Psal.* 45.
thighes, O yee men of might, accor- 45.
ding to your worshippe, and renowne, ride
on because of the word of truth, and righte-
ousnes, & let your right hand teach you ter-

- rible things. But if you shal be negligent herein, surely, as *Mordecai* said to *Hester*,
¹ *helpe, and deliverance shall come from another place.* For doubtlesse the crie of the afflicted, is already ascended, into the eares of the Lord of hosts, & he will take the matter into his owne hand. Belceue it, it is his owne promise: ^k *Now for the comfortlesse troubles sake of the needie, & because of the deepe sighing of the poore, I will vp, saith God, and will deliver him frō such as vex him, & will restore him to rest.* I will prosecute this point no further: only let mee tell these *locusts*, that their goods whervnto they trust^l are but a broken staffe of reed, whervnto if a man leane it will perice into his hand: that their pleasures are but as ^m *Dalilah* was to *Samson* even giues and fetters of Satan, to entangle them: that their gold will be as a millstone about their neckes, to carrie them downe headlong into the pit: that their lands & goods are as a bunch vpon a *Camels backe*, which will not suffer them to enter in at the *needles eie*, the narrow way that leadeth to heaven: that those goods, which by grinding, and oppressing they haue scraped together, the Lord will fan them
- ¹ *EA.* 4. 14.
- ⁸ *Ps.* 12. 5, 6
- ¹ *2. King.* 28
31.
- ^m *Iud.* 16.
- ⁸ *Mat.* 19.
24.

them away with the fan of vanitie, vnlesse
 (as ° Daniel said to Nabuchadnezzar) ° Dan. 4. 14
 they breake off their sinnes by righteousnes,
 and their iniquitie by mercy towards the
 poore; & that which they haue by vnlaw-
 full meanes gotten (with Zachary) P they P Luk. 19. 8
 restore it againe foure-fold.

20 From the Locust, wee come to the
 Cankar-worme; from oppressing Ahab, to
 bribing Gehazi: of whom I may truely af-
 firme that which Tacitus speakes of the
 Astrologians in Rome, it is *genus hominum*
pestilens. & fallax, quod in hac republica
semper prohibetur, & semper retinetur; 2
 pestilent, and froward kind of people,
 which hath beene still gainesaid, and yet
 neuer more common, and frequent then
 now; an offspring, not so degenerate
 from the loines of Iudas, as is the oppres-
 sour. Because the oppressour like the far
 Bulls of Basan, closeth the poore on every
 side, and gapes vpon him with his mouth, as
 it were a ramping, & a roaring lion; wher-
 as the briber lieth closely in the theeuish
 corners of the streets, that hee may ravish
 such as he shall get into his net. The oppres-
 sour takes it perforce, the briber gets all
 by secret compact: what will yee giue me?

E

None

Est 4. 11. None might come to the inner court of
 king *Ahasuerus*, save hee, to whom the
 king held out his golden scepter. But none
 may come to the *bribers* inner court, save
 hee, that shall hold out a golden scepter
 vnto him. Be thy cause never so light in
 the balance of equitie, it is not material,
 if thou canst make it vp in gold, it shall
 be currant through his liberties. Right
 and wrong, truth, and falshood are onely
 distinguished by their attendants. If in-
 justice get the overthrowe, it is becaule
 shee is not garded with such companies,
 as are expected. But I haue not *Elishaes*
 eies, to point out *Gebazi*, and to obserue
 what he hath done in secret, & therefore
 I will passe him over: onely thus much I
 would haue him to knowe, that *Iudas* ca-
 not so secretly compact with the *Priests*,
 but Christ knoweth it. That speech of
 our blessed Saviour (which that worthy
 Martyr *Hugh Latimer* vsed for his posie)
 is an vndoubted truth: *There is nothing*
so secret, but it shall bee revealed. Thou
 maist well flatter thy selfe with an out-
 ward shew of iustice, like that monster in
 the Poet:

Estim. epist.
lib. 1. ep. 6.

--- *Pulchra Laverna*

*Da mihi fallere, da sanctum instumq;
videri:*

*Noctem peccatis, & fraudibus obijce
nubem.*

O beautifull *Laverna*, grant that I may
deceau the world with a counterfeit
shew of holinesse: cover my sinnes with
a cloud of obscuritie, that they may bee
hid. Deceau the world thou maist, but
thou canst not deceau God.

*ⁱ Sol oculis hominem, quibus aspicit ⁱ Cui d. m. c.
omnia, cernit:*

God, whose eies are ten thousand times
brighter then the sun, cā pierce through
this cloud, if it were darker then hell, and
behold thy doing. It is no heathenish
cōsill, which a heathen man giues, nei-
ther doth it smell of Epicurisme, though
it was his dictate, who was the father of
that swinish sect, ^a that *whatsoever thou* ^{a Epicurus}
art about to doe, though never so secret, ^{apud Seneca}
thou shouldst still imagine, that some doth
behold thee, and obserue thy actions. *Ut sic
tāquam illo spectante vivas, & omnia tā-
quam illo vidente facias*, saith *Seneca*. And
therefore whatsoever thou art about to
doe, saith the same writer, imagine that
Cato, a severe reprehender of the least vi-

ees, or (if this be too much) suppose that *Belus*, a man of a quiet disposition, but such as cannot brooke any notable offence, doth behold thee. This is good counsell of a heathen man, which knewe not God aright. But thou, which doest professe Christianitie, shouldst goe a step further, and fully assure thy selfe, that not a sinfull man, but that a sinne-revenging God doth watch thee. *Propè à te Deus est, tecum est, intus est.* And, *Sacer in te spiritus sedet, bonorum malorumq; observator, & custos*, as the heathen *Stoicke* divinely speaketh: there is a holy spirit within thee, which seeth whatsoever thou doest, good or bad. Do not then deceave thy selfe like that Sophister in *Aristotle*, who thought it impossible to know by demonstration, the affections of a number or triangle, because he kept some number or triangle in his fist, which others did not knowe of. Be it *Nannus*, or *Numerus*, triangle, or crosse, or whatsoever it bee. thou canst not keepe it so closely in thy hand, but God lookes into it and will one day call thee to an account for it.

^b *Cast. anal.*
162.1. cap. 1.

21 In the last place, comes the *Gras-*
hop.

hopper, the cozening Lawyer, who feedes his client with sugered words, & golden hopes, but al proues in the end for a *quid mihi dabitur*? Here, as Tullie said vnto the Romans touching the *Catilinarians*; *Cupio me Patres Cōscripti esse clementem, cupio non dissolutum videri*; I would gladly hold my peace, and not bee iudged by any to exceed the limits of modestie. But *Voces reip. imò totius regni me nequitia inertiaq; condemnarent*: the voice of the whole kingdome, exclaiming against the great abuses of these times, would condemne me of negligence. The time is protracted, vnnecessarie delaies are vsed, newe doubts are dayly invented, insomuch that the causes are oftentimes more vncertaine in the latter end, the they were at the first beginning. What postings off from court to court! what delaies and procrastinations from tearme, to tearme, from yeare to yeare! in somuch, that a man may sooner travel about the whole globe of the earth, then passe through an *English* court. The laws are made like a game at the cards, wherein all the players are loofers, and all the gaine comes to the butler, which founde

them cards to play on. And the lawyers proue such arbitratours, as was *Quintus Fabius* in *Tullie*; who, being appointed a daiesman betweene the *Nolanes*, and the *Neopolitanes*, touching the borders of their grounds, tooke a great part of their right from both: or rather like to *Philip* of *Macedon*; who, being chosen a iudge betweene two brethren, touching their fathers kingdome, took it from the both, and reserved it to himselfe. They take frō both the parties, though not the same *numero*, which they contend for, yet the same *specie*, (I meane the value of the same) and gaine it to themselves. The filly sheepe in a tempest runnes to a briar-bush for a shelter: when the storme is overblowne, he is so clasped in the briars, that before hee get out, he is enforced to leaue some good parte of his fleece behinde him, so that he is made vnable to endure the next storme. And yet better it is that he should indure it with patience, then, by having recourse to such an harbour, haue his skin ripped by the bramble, I will not apply. I reverence the profession. It is good, and necessary for the commonwealth and a calling warrantable

ble by Gods word. And I make no question but there are many of this profession, which doe study to approue their doings in the sight of God and man. And so I am perswaded of you all, though I thus speake: but as the *Apostle* saith of himselfe: *I know nothing of my selfe, yet am I not iustified*, so say I, though I know nothing by any of you, yet I am not iustified. I do not discharge a good conscience, vnlesse I should admonish you of these things; that if any be guilty of that which I haue spoken, he may learne to amend it: if not, he may do his endeavour to auoide it.

22 If I should speake vnto you, (*R. II.*) and offer to instruct you in the particular duties of a iudge, I might perchance be iudged by many, with^d *Megabizus* to^d *Ælian*. discourse of the art of painting, before *Van. hist. lib.* the schollers of *Zeuxis*. To say nothing, ^{2. ap. 2.} that my text giues me no fit occasion to discourse of this subiect, notwithstanding I beseech you, in one word giue me leaue to moue you to that, which yee both know, & are ready, I am sure, to put in practise. You know the saying of the *Poet*,

*Qui rogat ut facias, quod iam facis, ipse
rogando*

Laudat, et hortatu comprobat acta suo.

The object of your office is either *life*, or *living*. About both these, it is requisite you haue 3 properties; an *eagles eye*, a *ladies hand*, and a *lyons heart*. An *eagles eye*, to diue into the bottome of such matters as shall come before you: for the wound is never soundly cured, vnlesse the bottome be first searched. A *ladies hand*, to deale softly, and gently with your patients. A *lyons heart*, to be couragious, and resolute, when there is no place for lenity. Herein yee must imitate a good Surgeon, who cuts the wound, though his patient weepe never so sore. *Plorat*

*• Aug. in
Mat. Sec. 15.*

secundus & secatur plorat vrendus & vritur. The sicke weepes, and yet the Surgeon cuts, the sicke laments, & yet the Surgeon seareth. Is this cruelty in the Surgeon none at all. For *sevit in vulnus, ut homo sanetur: quia si vulnus palpetur, homo perditur.* Where there is hope of cure without searings, or cutting, vie there a ladies hand; in this case a plaster is better then a knife. But where the member is incurable, and incorrigible, and like to en-
dan-

danger the whole, cut it off. *Melius est
ut pereat unus, quam unitas.* And,

---immedicabile vulnus

Ense recidendum, ne pars sincera trahatur.

But yet *Cicilia* prius tentanda; fire must be
the last medicine. All gentle meanes must
be first tried : and even in this act of iu-
stice, yee must not altogether exclude

mercy.^f When many of the *Lacedemoni-* ^{f Plutarch. de}

ans were drunke with wine, *Lycurgus* ^{an. de. lib. 1.}

gaue charge that the vines should be cut

downe; but *Platoes* counsell was better,

who willed, that the fountaines shoulde

be caused to run amongst the Vines, and

that the rage of *Bacchus*, should be tem-

pered with the sobernes of *Neptune*, that

is, that the water should be mingled with

the wine. Though the extremitie of iu-

stice make some desperate, (as did *Dra-*

co's laws, which for their severity are said

to be written in blood) yet must it not

therefore be taken away, but rather the

rigour of iustice must be mixed with cle-

mency, as his counsell was, that the rage

of wine shoulde bee asswaged with the

coolenesse of the water. For iustice with-

out mercy is bloody cruelty, mercy with

out iustice is foolish pity; but iustice with

incr-

mercy is perfect Christianity. Oh then, those which God would haue ioined together, doe not you put aunder. But let them both be so linked together, that yee may verifie that of the 8th Psalmist, *Mercy and truth are met together, righteousness, and peace haue kissed each other.* To this purpose, in all your consultations, and actions set God before your eies. Let him be on your right handes, and so yee shall not greatly fall. A Poet, when he is to bring a person vpon the stage, wil haue this care, that the action, and speech be agreeable to the person.

Hor. de art ^h *Intererit multum, Davusne loquatur,*
Poet. *an Heros:*

ⁱ *Cicero.* *Id histrio videbit in Scena, quod non sapiens in vita?* shall a stage-player oblerue that *decorũ* on the theater, which a wise man will not looke to in his life? The world is a stage, & every man acteth his part vpon this stage. You (*R.H.*) doe act the part of God himselfe. The more wary ought ye to be in your actions. Ever waiting, whether God, if he were in your places, would do thus, or thus. Remember likewise, that, though ye be Gods, yet ye must die as a man. The greatest
 iudge

iudge of the earth must one day hold vp
 his hand at the barre, and answer for him
 selfe, when the iudge of the world shall
 sit on the bench. This do, & when it shall
 please God to call you hence, yee shalbe
 advanced to a higher court, the court of
 heavē, where, for your scarlet garments,
 yee shall be invested^k in long white robes, ^{Rev 7. 13}
 your bench shall be the throne, your at-
 tendants the Angels, the parties yee shall
 iudge,^l the world, your sentence an Hal- ^{1 Cor 6. 3}
 leluiab: Amen. praise, and glory, and wise-
 dome, and thanks, and honour, and power,
 and might bee unto our God for evermore
 Amen.

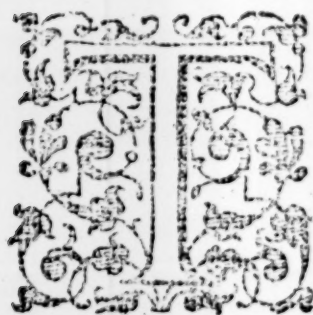
PSAL.





PSAL. 82. 6. 7.

I haue said, yee are Gods; but yee shall die like men.



Here are 3. sortes of men, who, if they bee faithfull in their places, and followe the directiō of their bookes, are the chiefe pillars, to support a Christi-
an commonwealth: the *Physitian*, the *Di-
vine*, and the *Magistrate*. These 3. are in the body *politicke*; as the three principall parts, the *liver*, the *heart*, and the *braine* are in the body of *man*. The *Physitian* is the *liver*, the *Divine* is the *heart*, and the *Magistrate* is the *braine* of the common-wealth. The *liver* is called the *beginning of the naturall faculty*; it segregateth the humours, it ingendreth alimental blood, & by vaines sends it into each part of the
body.

body, whereby the whole is nourished, and preserved. Like unto it is the *Physitian*, who purgeth the body of man, from such noxious humours, as whereby it may be endangered, & prescribeth such a diet, as whereby it may be best nourished, and kept in health. *The heart* is called *the beginning of the vitall facultie*, it ingendreth the vitall spirits, and by arteries sendeth them into every particular member. To which I compare the *Divine*. For as the *heart* is the fountaine of the vitall spirits, & the beginning of the vitall facultie: so is the *Divine* the fountaine and beginning, though not γενεα of generation, nor ριζωσις of radication, yet διοικησις (to vse the *Physitians* tearmes) of the dispensation of the true vitall spirit. *Hee* is the meanes to make thee, of a naturall man (such as the *Physitian* leaueth thee) a spirituall substance. *The braine*, which is called *the beginning of the animal facultie*, is the chiefe commander of the whole: it sitteth in the highest roome, as in a stately palace, being compassed about with the *pericranium*, the *cranium*, and the two *meninges*, as so many strong castles, and countermures

against

against all forraine invasion. It hath the
 five externall senses as intelligencers, to
 giue notice, what is done abroad, the cō-
 mon sense, the phantasie, and the vnder-
 standing as privie counsellors, the memo-
 ric as a booke of recordes. But yet it is
 not idle, but is continually busied in tē-
 pering the spirits receiued from the hart:
 which it sendeth by the nerues, through
 the whole body, thereby giuing sense, &
 motion to every part. A fit embleme of a
 good *Magistrate*, who as hee hath his
 forts, and gard, and counsellours, and re-
 cords, &c. so must he remember that hee
 hath not these for his owne proper vse,
 but for the whole, and therefore should
 bestir himselfe, for benefitting the whol,
 especially in tempering the spirits recei-
 ued from the heart; I mean in vsing those
 spirituall admonitions, and instructions,
 which he shall receaue from the minister
 of the Gospel, for the good, and benefit
 of all those that are vnder him. As the
 body is in best estate, when all these are
 wel disposed, so it is most miserable, whe
 there is a *dyscrasie*, and distemperature in
 any of them. So in the *state* likewise: Wo
 unto that Common-wealth where the

Phy-

Physician for wholsome physicke mini-
 strerh *hemlocke*: & the *Divine*, for sound
 doctrine, broacheth *heresie*, and the *Ma-*
gistrate turneth iustice into wormwood.
 Of all these three, the *braine* is subiect to
 most diseases: and of all these three, the
Magistrate is most obnoxious to falls;
 both because he hath many incitements
 vnto sin, which others want; & because
 he is deprived of a benefit, which others
 haue, that is, he is not so freely reprobued
 for his offences, as commonly others are;
 And lastly because of those *Cybcularies*
consiliarij, (as ^a *Lipsius* calls them) *tineæ*
& sorices Palatij, (as *Constantine* tear-
 med them) the very mothes and rats of a
 court, which liue by other mens harme;
 a quibus bonus, prudens, cautus venditur
 imperator, (as ^b *Dioclesian* an ill Empe-
 rour said well) which sell the magistrates
 favours, as if one would sell *sinoake*, (as
 did ^c *Zoticus* the faire promises of *Helio-*
gabalus) and are alwaies ready, for their
 own advantage, to giue an applause vn-
 to his worst actions. By these he is ledde
 whithersoever they will haue him,

^a *Polit. lib. 3*
cap. 9.

^b *Vopisc. in*
Aureliano.

^c *Yamori.*
Ant. Hellog.

^d *Hor.*

Ducitur ut nervis alienis mobile
lignum.

Even

Evē as an arrow is led by the bow-string.
 Therefore *David* in this Psalm maketh
 a sharpe sermon against the corruption
 of *Magistrats*, out of which I haue made
 choice of this one branch. *I haue said, yee*
are Gods; but yee shall die like men. As if he
 had said: truth it is, your authority is great,
 your power extraordinary, (*ye are Gods*)
 yet ^e set not up your hornes on high, and • Pl. 75.6.
speake not with a stiffe necke, yee are no
 transcendents, ye haue no more reason to
 boast of your superioritie, then the moon
 hath to bragge of the light, which shee
 borroweth from the sunne, or the wal of
 the beame, which it receaues in at the
 window; yee haue it only from me (*I haue*
said:) & though yee be *Gods*, yet yee are
 but earthly *Gods*, yee are *Gods* in office,
 not *Gods* in essence, yee are made of the
 same mettall that others are, & your end
 shall be like other mens (*you shall die like*
men.) In which words, not to stand vpon
 the diuers acceptiōs of any of them, may
 it please you to obserue these 3 points.
 1. The partie from whom *Magistrates* re-
 ceiuē their authoritie, it is from God, (*I*
haue said) and Gods saying is his doing.
 2. Their preheminence aboue others, in

that they are called Gods (*ye are Gods*)

3. The limitation of their dignity, *ye shall die as men*. Out of which I collect these 3 propositions. 1. *Magistrats and Iudges of the earth doe receaue their autoritie from God.* 2. *They are Gods deputies to minister iustice, & to iudge between party & partie.* 3. *Though they be extolled aboue their brethren according to their office, yet they must dy as other mē:* where is implied this generall conclusion, *that it is the lot of all men, once to die.* These are the pillars of my intended discourse: of which while I shall plainly entreat, in the same order, that I haue now proposed them, I beseech you all to afford me your Christian attention.

20 Part.

2 Of all the corporeall creatures that God made, none is more exorbitant then man. The highest *moueable* is constant in his motion. He doth not hasten, nor neglect his course. The *sunne* is precise in his course vnder the *Eclipticke line*, & turneth not an haire breadth, vnto the right hand

¶ Psal. 19.

or vnto the left, - but *commeth forth as a bridegrome out of his chamber, and reioyceth as a giant to run his race.* The rest of the *Planets*, though they turne to both sides of the *Zodiacke*, and are (the most of them

them) sometimes *direct*, and sometimes *stationarie*, and sometimes *retrograde* (as Astronomers speake) by reason of their motion in their imaginarie *Epicicles*, yet they haue their constancie in this inconstancie. Thou (O God) *hast giuen them a law that shall not be broken*. The elements keepe themselves within their boundes. The beasts of the Forrest, in their kinde, haue their policie, and societie. The raging sea goes not beyond his limits: God hath bound it (to vie & Iobs words) *as a child in swadling bands: hee hath giuen it doores, and barres, and said vnto it, hither shalt thou goe, & thou shalt goe no further, here shalt thou stay thy proud waues*. But man is more exorbitant then all these: no bounds can keepe him in. Therefore God hath written in the heart, and conscience of every man, that comes into the world, a law, which wee call the law of nature: as that God is to be worshipped, good is to be embraced, evil is to be avoided. That which thou wouldest not another man should doe vnto thee, thou must not doe to another mā. And according to these generall notions, hee would haue every person to direct his actions. But this law (like an old

Iob. 38.

inscription vpon a stone) is writtē in the stonie heart of man in such blind characters, that he is put to his shifts before hee cā spell it. And howsoever he vnderstand it in *Thesi*, yet in *Hypothesi*, in the particular, he makes many solœcilines, and oftentimes calls good evill , and evill good. Therefore God hath written with his own finger a paraphrase vpon it, which we call the morall law, and added a large commentarie of iudiciall lawes , by the hand of *Moses*. Which benefit (though not the same *numero*) he hath not onely granted vnto Christiā Commonwealths, but even to the heathen also , amongst whom, in all ages, he hath stirred vp men of excellent spirit to make lawes , for the better government of their severall states. The best of which did acknowledge that they had them from God. Howbeit after the custome of nations, which held a pluralitie of Gods, they did not all agree in one name; ^h *Lycurgus* affirming that hee receaued his lawes from *Apollo*, *Minos* from *Iupiter*, *Solon*, and *Draco* from *Minerva*, *Numa* from the *Nymph Egeria*, *Anacharsis* from *Zamolxis* the *Scythian* God.

^h *Diodorus Siculus.*

3 But all this will not confine man within his boundes, for it is true of him, which was spoken of the *Athenians*, that they knewe what was to bee done, & yet did it not. And, which was objected by the *Cynicke*, against the old Philosophers of *Greece*, that they gaue good rules, but put none in practise.

-1 *video meliora probog*

Ovid. Met

Deteriora sequor, ---

said *Medea* whē she was overcome with passion. It is true of most men, though they know the law, how that they which commit sin, are worthy of death, yet they do not only the same themselves, but also favour them that doe it. The law of it selfe is but a dead letter. It is like a sword in the warres without a souldier to draw it. Many make no more account of transgressing it, then *Remus* did of going over the furrow, which *Romulus* had caused to be drawne. Or the *frogs* in the fable of skipping over the *Lion*, when he was fast a sleepe. Therefore God hath added the *Magistrate*, as the life, and soule of the lawe, as a Captaine to manage this sworde. Him hee hath made (if I may so speake) the *summum genus* of the cōmon-wealth

Rom. I. 31

lib. 10

dec. 1.

wealth, by two genericall differences of *pæna*, and *præmiū*, to coarēt, and keepe his inferiours in their severall ranks: that as *Iehu*, and *Iekonadab*, went hand in hand together, for the rooting out of *Ahabs* posterity, & destruction of *Baals* Priests; ^{m Ethico. ii.} so the *magistrate* being (as ^{m Aristotle} *lib. 5. cap. 4.* calls him) a living law, and the law, being a mute, & dead *Magistrate*, should ioinc hand in hand, and proceed valourously, to the rooting out of sin, the suppression of Idolatry, the protection of iustice, and maintenance of true religion.

4 Now that they haue this authority only from God, it is a point, which I hope in this place, I shall not need long to insist ^{Isa. 1. 17} vpon. ⁿ For if every good and perfect gift be frome aboue, even from the father of lights, much more this excellent, and supereminēt gift of governing Gods people, must proceed frō this fountaine. And to think otherwise is but with the *Epicures*, to be of opinion, that though God made the world, yet the government thereof, hee leaveth to *fortunes* discretion, to be directed by her. One of the stiles wherewith ^{1. Cor. 12} God is invested, is this, that ^o he is the author of order, and not of confusion: if of order

der then of *Civill government*, seeing that an *Anarchie* is the cause of all disorder, & confusion in the state. Insomuch that the reason of al the sinnes that were committed in *Israel*, is often in the booke of *Judges* ascribed vnto this, that they wanted a *Magistrate*: *There was at that time no king in Israel.* *Judg.* 17. 6. 18. 1. 19. 1. 21. 25.

It is a miserable life, to liue vnder a *Tyrant* where nothing is lawfull; but farre worse, to liue in an *Anarchie* where nothing is vnlawfull. But I shall not need to trouble my selfe, or to tire out your attention, by heaping vp multitudes of reasons for proving of this point, seeing it is a conclusion so plainly averred by the holy Ghost: *by me kings reigne* (saith the wisdom of God by the mouth of *Solomon*) ^{P Prov. 8.}
& princes decree iustice; by me princes rule,
and the nobles, and all iudges of the earth.
 As if he had said: it is not by the wit, and policie of man, that the government of states is committed vnto kings, & other inferiour *Magistrats*: it is effected by the wisdom, and providence of God. With which the ^{¶ Rom. 13.} Apostle agreeth, when hee tels vs, that there is *no power but of God, & 1.*
the powers that be, are ordeined of God. It

¹ Dan. 5. 19 was sometime said of *Nabuchadnezzar*, that great king of *Babylon*, that *whom hee would, he pulled downe, and whom he would, he set vp.* But it is alwaies true of the king of heaven, who is

—*אֱלֹהֵינוּ אֱלֹהֵי שָׁמַיִם*

the king of kings, and Lord of Lords; he pulceth down one, & setteth vp an other, he disposeth of their roomes, at his plea-

¹ Pro. 21. 1 sure. For if *the hearts of kings*, much more their kingdomes, are at his dispositiō. This is a truth to which the very heathen thē-

² Chr 9. 3 selues haue subleribed. It was ¹ God alone that did exalt *Solomon* vnto the throne of his father *David*, so the *Queene* of the *South* affirmed; that did exalt *Cyrus* to the kingdomes of the earth, so

² Chr. 36 ¹ he himselfe confessed. Agreeing with ^{83.} that of the prophet ² *David*, *Promotion*

¹ Pl. 71. 7. 8 *comes not from the East, nor from the West, no nor yet from the South. And why? God is the iudge, he putteth downe one, and setteth vp another.*

c. 71c,

5 And is this true? Here then first the *Anabaptists* come to be censured, which withdraw their neckes from the yoke of civill governement, and condemne it, as not besecming the liberty of a Christian man.

man. A lesson which they never learned from the prophet *Esay*, who foretolde, that in the time of the gospell (an assertiō which they cānot away with; for though they graunt, that the *Jewes*, at Gods appointment had their Magistrats, yet they thinke it not fit for a Christian to be subject to such slavery) in the time I say of the gospell he will appoint kings to be patrons, & propugnators of his Church.

Kings shall bee thy nursing fathers and b If. 49. 23.

Queenes shall be thy nurces. Nor from our Saviour Christ, who though he told his disciples, ^c when they stroue for superiority amongst themselues, that one o' the c Luk. 22. 25.

shoulde not domineere over another, as did the kings of the nations, yet it was never his meaning to withdraw them from obedience to superiour governours, but that ^d *Caesar should haue that which did be-* d Mat. 22. 21.

long to Caesar. Nor from ^e *Peter*, who cōmandes vs to honour the king. e 1 Pet. 2. 17

Nor from ^f *Paul*, who commaundes vs to pray for f 1. Tim. 2. 2

kings, and all that are in authority, and that to this end, that we may lead a quiet, and peaceable life in all godlinesse, and honestie. God knows better what is meet for christians thē the *Anabaptists* do. He knows

that

that we are *strangers* on earth, & not *an-*
 81. Pet. 2. *gels* in heaven. And being *strangers and*
 21. *pilgrims*, stand in as great need of these
 helps, as of fire, of water, of aire, of appa-
 rell, of any thing, which is necessary for
 the sustentation of our liues; seeing that
 they are not only the meanes that we are
 partakers of all these while they effect,
 that we may liue together in civill socie-
 tie, but also the promoters of true religi-
 on, the advācers of vertue, the rewarders
 of piety, the punishers of sin, the destroy-
 ers of Idolatry, superstition, and al misde-
 meanours amongst Christians. So that as
 God saide vnto *Samuel* concerning the
Iewes, whō they disliked their present go-
 21. Sam. 8. vernment, *they haue not cast thee awaie,*
 7. *but they haue cast mee away, that I shoulde*
not reigne over them: so I may say of these
 fanaticall spirits, it is not the *Magistrate*,
 but God himselfe, whom they haue reie-
 2. Vic. cted, that he should not reigne over thē.
 6 There is another sort of men, who,
 though not directly with the *Anabaptists*
 yet indirectly, & by a consequent, crosse
 my propositiō. I meane the *Papists*. These
 doe not altogether take away the civill
Magistrate, but they tie his thummes &
 abbridge

abbridge his authority. It must be only *in temporalibus*: for spirituall matters, hee must haue no more dealings with the, the *Vzzabado* to touch the arke of God. This they willingly grant, that the magistrates are Gods, but as the *Aramites* said of the *Israclites*, ^{12. Sam. 6.} *that their Gods were Gods of the mountaines, & not Gods of the vallies:* ^{1. King. 20. 18.} so say they, the civill Magistrates, are Gods of the mountaines, and not Gods of the vallies; they are Gods of the *Laitie*, but not of the *Clergie*.

This is naught in respect of that which followeth. For whereas God challengeth this as a prerogative vnto himselfe, to bestow kingdomes on whomsoever he wil, and placeth the Princes of the earth in authoritie next vnto himselfe, this they haue perforce taken from God, and bestowed it vpon him, that ^{12. Theff. 1.} *sitteth in the temple of God, and advanceth himselfe, above all that are called Gods.* ^{4.} It is hee to whom (if yee will beleue him, & his parasites) all power is committed, both in heaven and in earth. He is that King of kings, & Lord of Lords, by whom Princes rule, and on whom the right of kings dependeth: all nations must fall downe before him,

him, and al kingdomes must doe him homage. The greatest *Monarch* of the earth must prostrat himselfe before him, & kisse his holy feet. The *Emperour*, if he be present when he taketh horse, must hold the bridle, when hee lighteth, hee must hold the right stirrup, when hee walketh, hee must beare vp his traine, when hee washeth, hee must hold the bason, when hee would be borne, he must be one of the 4 that must carie him vpon their shoulders in a golden chaire.

7 And as hee takes vpon him to giue kingdomes to whomsoever he will (like the Divell, who told our Saviour Christ
 Luk 4.6^m that all the kingdomes of the world were his, and hee gaue them to whomsoever he would (wherevpon saith an ancient father, *mentitur diabolus, quia cuius iussu homines creantur, huius iussu reges constituuntur*, the divell is a liar, for by whose autoritie men were created, by his are kings appointed) as he takes vpon him, I say, to giue kingdomes at his pleasure, so wil he take them away when he liketh. So farre is he from that obedience, & reverence, which every soule should giue to the higher power. Who knoweth not
 that

that *Leo Iſtaurus* for putting in execution, a decree of a *Councill* held at *Conſtantineople* in his time, touching the taking away of images, was firſt excommunicated, and then deprived of al his reuenues in *Italie*? That Pope *Zacharie* depoſed *Childericke*, the *French king*, that he might gratifie *Carolus Martellus*, and his ſonne *Pipin*? That the proud *Venetian* pedler, & *Paul* the ſecond, by a publique edict deprived of crown and kingdome, *George* the king of *Bohemia*, becauſe hee was an *Huffite*, & ſtirred vp *Mathias* the king of *Hungarie*, (his ſon in law) to war againſt him? What ſhall I tell you of the indignities, offered in our owne land, againſt *Henry* the ſecond, and *Iohn* king of *England*? or of the bulls of *Pius Quintus*, ſent againſt *Queene Elizabeth* of never dying memorie, whereby hee hath excommunicated her, abſolued her ſubiects, from their oaths of allegiance, ſtirred vp rebellions in theſe middle parts of *Britaine*, and taken vpon him, to beſtow the regall diademe vpon ſtrangers. God bee thanked *he that dwels in heauen* (and, of right, challengeth the autoritie of diſpoſing the kingdomes of this worlde

Chron. cha.
riſ lib. 3.

P Bonfir. 78.
1573 Vng.
dec. 4. l. 10

1 p. 2. 40

to himselfe) *laughed all their devises to scorn.* So that his *Canons* , though they made a terrible noise , yet no bullet was felt. And his *Bulls* which sometimes had such a terrible aspect, that a whole *provinciall Synod* durst scarce venture to baite them, proved such cowardly dastards, that every single adversarie hath beene ready to tugge them. Much resembling the counterfeite shews of *Semiramis*, when shee warred against the king of *India*, which, a far off, seemed to be *Elephants*, & *Dromedaries*, but when they were thoroughly tried, proved nothing but *Oxen hides stuffed with strawe*.

1 Apoc. 16. *Even so Lorde God Almightye true and righteous are thy iudgements.*

3. Vse.

That I may cut off this first brāch of my text: my third, & last interēce shal cōcern you (*R. H.*) whom the Lord hath placed at the seat of iudgment. Haue *Magistrates* their authoritie frō God? this concernes you in your places, as wel as the greatest potērate of the earth. And therefore as on the one side it should be encouragment vnto you. to hold on in all godly courses ye haue begunne; so on the other side, it should worke in you, an humble, & thā-
full

full acknowledgement of so rare a benefit. Say not then within your selues, that it was your owne deserts, the excellencie of your wits, the ripenesse of your iudgements, the deepnesse of your knowledge in the laws, the integrity of your persons, that did aduance you, vnto those roomes: It was none of al these, it was God alone that did promote you. If these were meanes of your preferment, yet haue yee nothing whereof yee can iustly boast, because yee haue them al from him. For *Dei dona sunt, quacunq; bona sunt*. Vse then your places as received from him, acknowledge God to be the author of your advancement, and say with *Mary* in her *Luk. 1.* Song: *hee that is mighty hath done great things for vs, and holy is his name*. And so much of the first proposition. The second followeth.

Magistrates are Gods deputies.

1. Propos.

8 God as he is ialous of his honour, so is he of his name too. He will not giue it vnto any other, but only so far as he hath some resemblance with him. I finde only 3 in Gods booke, (to say nothing of that eternal essence, to which it principally agreeth) which haue this name given the.

The

The first is *Satan*, who, by reason of his great, & almost vⁿ limited power, which he hath for a time, here on earth, by ruling & raigning in the hearts of the childre of disobedience, is called a *God*. The *God of this world*, 2. Cor. 2. 4. The second are the blessed *Angels*, those yeomen of the guard in the court of heaven, which wait about the throne of God. These, by reason of their supereminent offices, are called *Gods*. *Thou hast made him a little inferiour to the Gods*, Psal. 8. 5. which the Apostle, following the *Septuagint*, translateth *Angels*, Heb. 2. 7. The third, is the *Magistrate*, who, both in this Psalme, & sundry other places of Scripture, is called a *God*. *His master shall bring him to the Gods*, Exod. 21. 6. *Thou shalt not rayle vpon the Gods*, Exod. 22. 28. that is, the *Iudges*: implying thus much, that as they haue a commaundement, and autoritie from God; so they haue, in some sense, the autoritie of God, and doe supply his roome. Therefore, said *Moses* vnto the *Iudges* which he appointed in every city, *ye shall not feare the face of man, for the iudgement is Gods*. And *Iehosopbat* to those *Iudges*, which hee had set in the strong

Strong cities of Iudah: *take heed what you doe, for yee execute not the iudgement of man, but of the Lord.* u. 2. Chr. 19. 6.

9 Now then, if Magistrates bee Gods deputies, what reverence, it behoueth each private person, to exhibit vnto the, I appeal to the conscience of every particular. There bee many at this day, who how soever in common civilitie, they will seeme to giue an outward reverence vnto the *Magistrate*, yet in heart they scorn and contemne sundry of them: as perchance not being able to equalize them in wealth, peradventure not discending of so ancient a house as they. 1. Vse.

Tunc Syri, Dame, aut Dionysi filius Horat.
audes

Deicere e saxo ciues, et tradere Cadmo?

It was an olde obiection in the *Satyrist*: what? darest thou, being thus, & thus descended, presume to giue iudgement vpon a man that is better borne then thy selfe? yes; why not? hee is now in Gods place. *Hee that listeth the poore out of the mire, & raiseth the beggar out of the dūghill; that he may set him with the Princes of his people, hath styled him, with his owne name, and set him in his roome.* I remem-

^b Herod. l. 2
 Arist. polit.
 lib 3.

ber a storie in ^b *Herodotus*, of *Amasis* an
Egyptian king, who, in the beginning of
 his reigne, was scorned of his subjects, by
 reason of the basenesse of his parentages;
 which when the king obserued, he tooke
 a *golden basen*, wherein his guests were
 wont to wash their feet, and vſe to some
 homely purposes, and thereof made an
 image of one of their Gods, and set it in
 an eminent place of the citie; which whē
 the *Egyptians* saw (as they were marveil-
 lous superstitious) they came flocking
 on heapes vnto it, & worshipped it. Here-
 vpon *Amasis*, calling the people toge-
 ther, told thē, that hee was like vnto that
 basen, which before was vile and abiect,
 yet now was worshipped, because of the
 forme it bare: so hee, though before hee
 was meane, and base, yet now was to bee
 honoured, because he was the *king*, for
 the persons sake whom he did represent.
 It skilleth not, what the *Magistrate* hath
 beene, or what hereafter he may be. For
 the present, bee thy reputation never so
 great, thou art to honour and reverence
 him, if not for the mans sake, yet for Gods
 sake, whose person he beareth. The story
 of *Quintus Fabius* is very worthie the
 noting.

^a Liv. dec. 3.
 lib 4.
 Plu. in vit.
 Fabii.

nothing. *Quintus Fabius* was sent by the Senate of Rome to his sonne, who was *Consul*, and resided at that time in *Apulia*. The old man, either by reason of his age, or to trie his sonnes courage, went riding to his sonne: which when his son obserued, hee sent a Sergeant, and commanded him to light, and come on foot, if he would speake with the *Consul*. The by-standers thought it great arrogancie in the young man to be so bold with his aged father. But old *Fabius*, who had experience, what it was to be *Consul*, knew well, that hee did no more then did be-
 seeme him: *experiri volui fili* (said he) *satin' scires Consulente esse*. It is not for a *Magistrate* to debase himselfe: neither is it for others, of what reputation soever, to equalize themselves with the *Judge* whom God hath placed over the: whom *Solomon* would haue to be feared; whom ^d *Prov. 24.*
^e *Peter* would haue to be honoured; whom ^{21.}
^f *Paul* would haue to be obeyed, not for ^g *Pet. 2. 14.*
^h *wrath only, but even for conscience sake.* ⁱ *Rom. 13. 5.*

10 And this is not only meant of godly and religious *Magistrates*, such as are described by *Moses*, which make Gods ^s *Deut. 17.*
 law of their priue *Counsell*, and turne not

aside to the right hand, or to the left: but
 of wicked and vngodly governours too;
 such as are described by ^h Samuel, which
 1 Sam. 8 take mens sons, & appoint them to his cha-
 retts, & to be his horsemen, & to run before his
 charrets; & take their fields, & give them to
 his servants, and their vineyards, and
 give them to his Eunuches. The reason,
 is, because as wel the badde, as the good
 are of God. The one he giues in his loue,
 the other in his anger. Hee that gaue the
 regiment of a Commonwealth to *Caius*
Cesar, a milde, and gentle Prince, gaue it
 also vnto *Marinus* a bloody Consul. Hee
 that gaue it vnto *Augustus*, a myrrour of
 humanitie, gaue it vnto *Nero*, a monster
 of crudelitie. Hee that gaue it vnto *Ves-*
pasian, gaue it vnto *Domitian*. Hee that
 gaue it vnto *Constantine*, a religious de-
 fender of Christianity, gaue it vnto *Julia*,
 an authour of apostasie, saith ⁱ *Aufine*.
 1 Augst. de And bee they good or bad, wee haue no
 100. De 11 commandment from him, but *parendi*, &
 lib. 3. cap. 21 *patiendi*: of obeying them, whe their pre-
 cepts are not repugnāt to Gods statutes,
 and of suffering with patience whatsoe-
 ver they shall lay vpon vs. It was a wor-
 1 Bonfin. re- thie saying of the mother of the two
 run 1. 2. 1. *Garaes*, when they kept *Sigismond* in
 dec. lib. 2. prison

priso, that a crowned king, if he were worse
 the a beast, could not be hurt without great
 iniurie done to God himselfe. A lesse which
 she learned from ¹David, whose hearte
 smote him, when hee had cut the lappe of ¹I. Sam. 24
 Sauls garment, because he was the anoin-
 ted of the Lord: although hee ^m himselfe ^m I. Sam. 13
 was before that time anointed to be king ^{14.}
 over Israel, and was without cause, hun-
 ted by Saul like a Pelican in the wildernes,
 and an owle in the desert.

II Then to draw thy sword, & to seek
 perforce to depose such as God hath pla-
 ced over thee, either because they are not
 futable to thy affections, or not faithfull
 in their places, what is it but, with the old
 gyants, *θρονα χεῖρ*, to fight with God: with
 the curre dog, to bite at the stone, & not
 regard who casteth it: or, with the rebel-
 lious child, to snatch at the rodde, & ne-
 ver remember who smiten with it. The
 weapons of a Christian, in this case (whē
 such a case doth happē) must be *preces &*
lacryme, prayers, that either God would
 turne the heart of an evill *magistrate*, or
 set in his roome a man ⁿ David-like after ⁿ I. Sam. 13
 his owne heart: and *teares*, for his sinnes, ^{14.}
 which as they are the cause of warre, fa-
 mine,

2 Val Mix.
lib. 6 cap. 2.

mine, pestilence, and all other calamities;
so are they also of wicked & vngodly ma-
gistrates. Other wise they haue reason to
feare, that, if God should displace an evil
magistrate, he would set a worse in his
roome. According to that of the old wite
of *Syracuse*, who when others prayed for
the death of *Dionysius* the *Tyrant*, shee
prayed for his long life, being sent for by
Dionysius, & demanded wherein she was
beholden vnto him, that she so devoutly
prayed for him: in nothing, said she, am I
beholden to thee, & yet I haue great rea-
son to pray for thee. For I remember whe
I was a yong wench, there was a cruel ty-
rant, that reigned over vs; and all of vs
prayd for his death, I as fast as any: short-
ly after he was slayne, and then came a
worse in his roome. Then we prayed for
his death, at length he was dispatched.
Now after both these art thou come, and
thou art a thousand times worse then all
thy predecessours. And who knowes but,
when thou art gone, God may (if it bee
possible) send a worse in thy roome? This
they may iustly expect, which continue in
their sinnes, & think by their private en-
deavour to crosse Gods ordinance. Thus
much

much of those duties, which are required at the hand of every private man towards the *Magistrate*.

12 My second inference shall touch those ^{2. Vse.} duties that are required at the hands of *Magistrates*, in that God hath made them his deputies. As God hath done great things for them, so he requireth much at their hands. But (alas) it often falleth out that those which owe God the most, pay him the least: and those, who of al others should be most carefull of their places, of al others make the least conscience of their waies. *Tacitus* reporteth of *Claudius* that ^{Annal. l. 6} he was a good *subiect*, but an ill *Emperour*: & of *Titus*, that he was an ill *subiect*, but a ^{9 Hist. lib. 2.} good *Emperour*. Where one proues like *Titus*; two proue like *Claudius*. Honours change manners. And those goodly blossomes, which did appeare in many when they were private men, when they come in Gods place, like frost-eaten buds, wither away, & proue like thunder-blasted fruit, not worth the touching, much lesse the tasting. It is noted of *Aeneas Sylvius*, ^{1 Bucher.} that when once he became *Pope*, and got ^{Ind. Chron.} his name changed into *Pius secundus*, he condemned diuers of those things which

he had written, whē he was a private mā.
 Wherupon one came over him with this
 quippe, *quod Aeneas probavit, Pius dam-*
nabit: that which *Aeneas* commended,
Pius condemned. A fault to which men
 of eminent place are too much subiect, to
 condemne and dislike those good things
 when they are in authority, which they ap-
 proved when they were privat men. *Quod*
Aeneas probavit, Pius damnabit. Thus,
 those whō God calls *Elohim*, change their
 natures, and proue *Elilim* idols, and vani-
 ties. The heathen persecuters (as some
 writers haue recorded) in the place where
 Christ was crucified had placed the i-
 mage of *Venus*, a heathen idoll, that if a-
 ny should worship Christ, he might seem
 to adore *Venus*. This is the devils practiſe,
 to set an idoll in Gods roome; sometimes
 a *Venus*, or a *Cupid*, that vse their autho-
 rity for the enioying of their owne carnal
 pleasures; sometimes a *Mars*, vsing his
 power to blood and revenge; sometimes
 a *Saturne*, that eateth vp his childrē (that
 is, his inferiours, which he should affect as
 a father doth his own children) as if they
 were bread; sometimes a *Mercurie*, who
 is eloquent in speaking, but withall nim-
 ble

Feblus
 Wip.

ble in fingring, having a smooth tongue like *Jacob*, but rough hands like *Eſau*, nay Eagle claws like *Nabuchadnezzar*, to ſcrape, and ſcratch together whatſoever comes in his way, uſing his place only for his owne advantage. Here is the vndoing of all: for, beſides that Gods place is polluted, and the people wronged, there is an evill preſident given to private mē, to follow the wicked example of their governors. For as the lower ſpheres, follow the motion of the higher: ſo in the commonwealth, thoſe that are of an inferior ranke are ready to follow the practiſe of thoſe that are ſet over them. When a ſhrub, or bramble falleth, they hurt none but themſelves; but when a *Cedar of Lebanon*, or an oke of *Baſan* falleth, down goes al the vnder-wood that grows about thē. It is the nature of the plague to infect vpwards, from a lower, to a higher roome: but the plague of ſin is more forcible in infecting downewards, from an higher, to a lower room. It diſcends frō the top to the toe & frō the head to the ſkirts of the clothing. If *Herod* be troubled about the birth of *Chriſt*, ail *Ieruſalem* will be in an uproare with him. And if *Ieroboam* be an idolater,

Mat. 2. 33

1 Kin. 12

com-

^a Claud.

---^a componitur or bis

Regis ad exemplum:

all *Israel* wil go a whoring after him. And herevpo it is, that yee shall seldome meet with his name in the books of Kings, but you shall finde him branded in the forehead with this marke, that *he made Israel to sinne.*

13 God be thanked, wee haue no great occasion of complaint at this day; especially in our chiefe *Magistrate*; & I wish, I might without checke of conscience say as much of those, that are of an inferiour ranke. The Lord hath set over vs (his name for ever bee blessed for it) a most godly and religious King, of whom (as *Tacitus* saith of *Traiane*, and *Cocceius Nerva*) a man may thinke what he wil, & speake what he thinkes. God hath giuen him (as hee did vnto ^c *Solomon*) a large heart as the sand that is vpon the sea shoare to iudge his people according to right, and to ^d *discerne betweene good and bad.*

Whose princely care is to obserue the practise of the olde *Romanes*, ^e to set Honour's temple close on the backside of *Vices* temple and not wittingly to suffer any to come into the *Temple of Honour*, which

^b *Rara tem-
porum felici-
tate, ubi
sentire quae
velis & quae
sentis dice-
re licet* Hist.
lib. 1.

^c 1. King. 4
29.

^d 1. Kin. 29

^e *August. de
Civ. Dei* l. 5.

^{ap. 12,}

which haue not first done their deuotion
in the *Temple of Vertue*: not to make his
Iudges, and chiefe *Magistrates* (like *Ie-*
roboams Priests) of the basest, & lowest of ^{e 1 Kin. 12.}
the people; but such as *Moses*, at *Iethro's* ^{31.}
perswasion, made Iudges over *Israel*, men ^{8 Eood. 18.}
of courage, fearing God, men dealing truly,
and hating covetousnesse. ^{21.}

14 And such (R.H.) you haue by good
demonstrations evidently proued your
selues to bee. So that to make any large
discourse before you, of your particular
duties, may peradventure seeme vnto
some, as needlesse a peece of work, as it
was for *Phemio*, to make a military dis- ^{h Tull. de}
course before *Annibal*; or for *Plotin* to ^{orat. lib. 85}
read a lecture in Philosophie in the pre-
sence of *Origen*. Yet because it comes
within the limits of my text, I beseech
you that you, wil with patience heare me,
while I shall say somewhat of that dutie
which God requires at your hands, in
that hee hath seated you in those high
roomes. Many will tell you of the great-
nesse of your places; but not so many will
truly acquaint you with that which God
requires for the discharging of those pla-
ces. For my part me thinkes I may say vn-

^{Lib. dec. 1.} to you, as ^{lib. 10.} *Lucius Posthumus* sometimes
said vnto the *Senatours of Rome*: *Non sum*
Patres-conscripti adeo vestre dignitatis
memor, ut obliviscar me esse Cōsulem. I am
not so mindfull of the greatnesse of your
places, that I should in the meane time
forget mine owne, how that God hath
made me his Ambassadour, & comman-
ded mee to acquaint you with some part
of his will.

15 It is our parts, & duties, to giue you
that reverence, and honour, which is due
vnto men of your place. But yet as the
people said vnto the *Assē* that caried the
image of *Isis*, when the beast seemed to
be proud, because the people bowed as it
went along the streets, as if the honour
had beene giuen vnto it, and not vnto the
image: *religioni nō tibi*, said they, it is not
thee, but the goddesse, whom wee wor-
ship. So it is not to you as yee are men,
but as you are in Gods place, & do beare,
and resemble his person, that we exhibit
this reverence. *You are Gods*, but yee are
Gods on earth, and *Gods of earth*, as wee
shall heare anon. Mathematicians tell vs,
that the whole earth is but a point in re-
spect of the highest moueable : it is no
more

more in respect of that heaven, which is Gods throne, then ^k *Alcibiades* his lands ^k *Ælian.* were in that mappe of *Greece* that *Socrates* ^{Var. hist. l. 3.} shewed vnto him. The greatest Iudge in the world, if his circuit should extend over the whole globe of the earth, is but a God of Gods footstoole. Your circuit is farre lesse: you are but Gods of an out-corner, nay, a little portion of an out-corner of Gods footstoole. Let mee then speake vnto you in the words of the *Tragedian*,

Vos, quibus rector maris, atq; terra ^{1 Seneca in}
Ius dedit magnum necis, atq; vitæ, ^{Thyeste.}
Ponite inflatos tumidosq; vultus,

you whom the God of heaven, and earth hath so highly extolled, as to make Iudges of life and death, bee not proud of your authorities, but thinke with your selues, that,

Quicquid à vobis minor extimescit,
Maior hoc vobis Dominus minatur.

What hurt soever your inferiours shall sustaine by your meanes, there is a greater God, that threatneth the same (nay a worse) vnto you. ^m *Be wise now therefore* ^m *Psal. 2.*
 O yee Gods: be learned yee that are Iudges of the earth: serue the Lord with feare, and reioice before him with trembling: kisse the sonne

sonne, least he be angry. Let his word be a law to direct your sentences, his will the line to measure your actions. With what conscience can those hands subscribe to an vntruth, which should be Gods instruments to confirme a right? with what faces can those mouthes pronounce an vnjust sentence, which should be the organes of God to confirme a right? When you do amisse, you are not only iniurious vnto man whom yee wrong, but contumelious vnto God, whose sacred iudgments yee pollute. Giue mee leaue then to say

2 Chr. 19
6, 7, 10.

vnto you with good king ^o *Iehosaphat:* take heed what yee doe. for yee execute not the iudgements of man, but of the Lord, & he will be with you in the cause, and iudgement. Wherefore now let the feare of God be vpon you; take heed and doe it: for there is no iniquitie in the Lord our God, neither respect of persons, nor receauing of reward. Therefore in every cause that shall come vnto you, between blood and blood, between law and precept, statute and iudgement, yee shall iudge the people according vnto right, and admonish them that they trespassse not against the Lord. Let me say with ^o *Moses,* Iudge righteously betweene every man, and

Deut. 1.
16, 17.

his

(III)

his brother, and the stranger that is with him: yee shall haue no respect of persons in iudgement, but shall heare the small, as well as the great. With *P* Ieremiah vnto the king of Iudah: Execute iudgement and righteousnesse, deliver the oppressed from the handes of the oppressour, vex not the stranger, the fatherlesse, nor the widow, doe no violence, nor shed innocent blood in this place. And finally with my Prophet in this Psalm: Defend the poore and fatherlesse, see that such as be in need, & necessity haue right, deliver the outcast, and poore, saue them from the hands of the ungodly. *Lev. 22. 3.*

16 I speake not this, as if I would haue you to exceed the limits of iustice, for cō-miserating the cause of the poore. I know the poore may offend as well as the rich: & as the poore is to be pitied, so the rich is not to be wronged. And he that hath given this law vnto the Magistrate, that he should not respect the person of the mightie, hath given this also, that he should not fauour the person of the poore. *Lev. 19. 15* It is not the miserie of the one, nor the felicitie of the other, that the Iudge is to respect. For the matters in question, sound them to the bottome, anatomize them to the least

least particle, and sift them to the branne;
 but for the parties whom they doe con-
 cerne, further then this, that yee are to
 iudge betweene a man and a man, yee
 ought not to enquire. The *lawe* in the
 Greeke tongue comes from a *verbe* that
 signifieth to *divide*, because it divideth
 to every man, that which is his own. You
 then which are dispensers of the lawe
 should giue to every one, poore or rich,
 that which is his right. Herevpon it is
 that *Aristotle* calls the Iudge in com-
 mutatiue iustice *μεσίτης*, or as some co-
 pies haue it *μεσολαβητής* *medians*, or *medi-
 urius*, a meane betweene two; because
 he should not propend to the one partie,
 more then the other, but only so farre as
 the weight of the cause carrieth him, and
 should giue to every man that which is
 his right, and that not according to *geo-
 metricall*, but according to *arithmeticall*
 proportion: that is, not with *Xenophons*
 young *Cyrus* giue the greater coat vnto
 the greater man, and the lesser coate vnto
 the lesser man, but to giue the greater
 coat (if it be his due) vnto the lesser man,
 and let the greater man (if hee haue right
 to no more) be contented with the lesser
 coat.

17 But the principall thing, which it befeemeth me to put you in mind of, and which is chiefly required at your hands, as yee are factors for the God of heaven, is the care of religion, and the true worship of God. Nothing is so deare vnto God, as his owne worship. He that toucheth it, woundes him to the heart, and pearceth the apple of his eie. It is an iniurie which he will not put vp at the hands of any man, but will come against him, as *the fire that burneth vp the stubble, and as the hammer that breaketh a stone*. Therefore it most neerly concerneth you, who are his deputies, to maintaine his service, and to put what strength you can vnto the hammer of iustice; that yee may (as far as the lawes will giue you leaue) burst into peeces, whatsoever shall advance it selfe against his worship.

18 The sicknesses in religion, that are amongst vs, are not *Novatianisme*, *Brownisme*, *Catharisme*. No, no: these hot phrenzies are scarce heard of in this cold climat wherein we live. They are cold *Epilepsies* and dead *Apoplexies*, and sleepey *Lethargies*, & dangerous *Consumptions*, that vex vs. The main root, whence they all spring,

is a disease, with which this lande is sicke. And that is the bold profession of Popery: for hereby the true Christians are mightily discouraged, those that are infected with *Romish* superstition take occasion, by little and little, to fall away from vs; The ignorant are doubtfull, & knowe not what to do, but are ready to embrace any religion, or no religion, as time and occasion shall require; The *Atheist* (a vermine wherewith this whole countrey swarmes, though they cannot be well discovered, by reason that they weare vizards vpon their faces) is hardned and heartned in his impietic.

For vs, we doe what wee can to cut in sunder this bitter root. Gladly *would wee heale them of Babylon, but they will not bee healed.* For our private conferences with any of them, if they want wit to answer our reasons, they haue will to let them alone. For our publike worke of the ministry, least we should catch some of them they will not come within the compasse of our nets. The last weapō of the church is *fulmen excommunicationis*, to drine the out of our *Synagogues*. And what care they for this, who wil not come in them,

no, when we doe entreat them? they count
it but *brutum fulmen*, a thunder clap, with
out a bolt, a canon-shot without a bul-
let: it hurts them no more then the dart
which old *Priamus* in the Poet shot at *Pyrrhus*. *Æt.*
Pyrrhus: *li. 2.*

-- *Quod protinus ere repulsum,
In summo clypei, nequidquam umbone
pendit.*

Further then this we cannot go: the wea-
pons of our warfare are spirituall. Coac-
tive iurisdiction is beyond our spheare.
what is now behind? *Ubi desinit Philoso-
phus, incipiat medicus*; where the word
leaves them, let the sword find them. *Bra-
chium seculare*, was the help, & assistance
that the holy fathers of the *Councill of
Constance* implored against the poore
Hussites. And *brachium seculare* is the
helpe and assistance, that wee implore a-
gainst these *Cananites*, that are amongst
vs. Which (howsoever vnto the halting
Mephiboseths, and lukewarme *Laodice-
ans* of our time, which can blow both cold
and hot out of the same mouth: & weare
linnen and wollen in the same garment,
and yoke an ox, and an asse in the same
plow, & care not if their fields be sowne

with mingled seedes, they bee never a
 whit noylome: yet vnto the true *Israe-*
lite,^a they are thorns in his sides, & pricks
 in his eyes; and giues him iust occasion to
 exhibit that bill of complaint against the
 which the *Jews* framed most falsly against
 the^a *Apostle*, yee men of *Israel* (nay yee
 Gods of *Israel*) helpe, these are the men
 that teach all men every where, against the
 people, and the law, and this place. Morco-
 ver they haue brought (not *Grecians*, as
 it is in the text, but a more pestilent sect)
Romans into the land, and haue polluted
 this holy place.

19 I speake not only of those children
 of *Babylon*, those sonnes of *Belial*, the fol-
 lowers of the beast, the viperous brood
 of *Rome*, the Seminary Priests & Iesuites,
 that crawl in every quarter of this land,
^bExod.8. like the^b frogs of *Egypt*; and^c travel seu-
^cMat. 23 15 & land, to make one of their owne professiō,
 that he may be twofold more the child of the
 deuill, then they themselues are: but also of
 these limmes of *Antichrist*, these factors,
 and panders for the great whore, that are
 at home, & sit vnder their own fig trees,
 & drinke the water of their own cisterns.

^aMat. 23 34, *Quos video volitare in foro, quos stare ad*
 curio

curiam, quos etiā venire in senatum, as the Orator speaks. These, these are *noſtri fundicallitas*, the very moths of our religion, & the cankarwormes of our religion.

Wherefore gird you with your swords, upon your thighes, & be not faint barted (like ^c *Pſ. 45. 4.* ^f *Jud. 8. 10.* *Ie*

ther the first borne of Gedeon) but let your right hand teach you terrible things. No

doubt but they wil complaine of cruelty, & persecution (they do that already, whē they haue no cause) but let not that discourage you, but rather let it be a means

that they may haue the same law, which the old *Capitall* dogs had: when they

barked without a cause, their legs were to be brokē. If the differēce Between the ^c *Tull. pra* ^f *Res. Cic.*

and vs, be *de lina caprina*, about toys & trifles, let them be ashamed of their bloody

cruelty, that haue butchered, & afflicted so many thousands of our brethren,

for toys and trifles. Yea, & let vs be ashamed likewise, that haue cōtinued so long

in schisme, & diuisiō frō the *Romā* church for matters of so small moment. If they be

(as I take the to be) fundamētall points of Christianity, (alas) what worldly respect

shal be sufficient to coole the heat of our zeal in Gods cause? If our religion be a

new religion, & theirs the old, & Catho-
 lique, let vs forsake our new-fangles, &
 ioine with thē. The old, is the true religi-
 on. If ours be the old, & Catholique reli-
 gion, which the *Apostles* haue taught vs,
 the martyrs haue cōfirmed vnto vs, & the
 faithfull till this day haue mainetained &
 taught: & theirs a new and an vplare re-
 ligious an hotch-potch & *Pandora* com-
 posed of al religions in the world, scarce
 heard off (for any material point of diffe-
 rence between them & vs) in the church
 of God, for sixe hundred yeares after
 Christ: let them pare away these rotten
 rags, these^h filthy and *menstruous clouts*,
 and *beggarly rudiments*, & let thē ioine
 with vs. Either let vs all swear by *God* or
 all by^k *Malcham*. Either let vs all serue
God, or all *Baal*; if *God* be *God*, let vs all
 follow him, if *Baal* be *God*, let vs al go af-
 ter him.

^h If 64. 6.

¹ Gal. 4. 9.

^k Zeph. 1. 5.

*Non passa
 et milites
 quando pul-
 los rapere ut
 ritus non po-
 tuerit colim.
 bun se nomi-
 nat. Aug. con-
 trahit. util.
 lib. 2. c. 83.*

20 I know what some will be ready to
 answer me, though in matters of religiō
 they be different from vs, yet for civil du-
 ties they will bee subiects good enough.
 You say true, sir, and so the kite will be a
 doue good enough: but wote yee when?
 marry¹ when he cannot seaze vpon a chic-

ken

ken, and make her his pray,' as *Augustine* speakes. Is it likely that he will be true to an earthly king, that in matters of religion is his opposite, who is false to the king of heaven? Philosophers, though they hold that it is not the same vertue that makes *bonum virum*, & *bonū civē*, yet the best of thē agree in this principle, that he cannot be *bonus civis*, good in the duties of civil policy, which is not first *bonus vir*, perfect in the general duties of morality: neither can he be true in practising the virtues of the second table, which is false in the first. Dost thou think, that the oath of Allegiance is a band of sufficient force to tie a Papist in true allegiance vnto his prince?

^m *Quo teneas vultum mutantem Protea* ^m *Horat.*
nodo?

Canst thou binde *Proteus*, that turns himselfe into every shape? Or canst thou make a coate for the moone, that is never at a stay? Was there ever oath so wisely contrived, so religiously taken, but the slippery snakes, and stretching horseleaches of *Rome*, could finde some chinke to creepe out at? or their Holy Father, out of his *Papal*, and transcendent power can dispense with it, or cut it, as ⁿ *Alexander* did ⁿ *Luc. 12. 13*

9 *Iud. 16. 12* Gordians knot, or breake it, as ° *Sampson* did the new ropes, wherewith the *Philistines* had bound him, which he brake frō his armes, as a threed?

21 Verily I think there is no probability, to be a true Papist, & a true subiect. A few simple seduced creatures amōgst vs, that vnderstād not the mysteries of popery, but only in a generality, I speake not of them: (and yet I know how easilie the yong *cubbes* may be taught to learne the tricks of the old *Foxes*) but for the rest, the time past wil helpe vs to discover the in the time to cōe. To say nothing of their dānable, & treacherous practises abroad against forreine princes, & here at home against *Queene Elizabeth* of never dying memory, and the breath of our nostrils *King Iames*; that one gunpowder-plot, a devise fet from the bottome of hell, may be an everlasting *memento* of their disloyaltie.

Accipe nunc Danaūm insidias, & crimine ab uno

Disce omnes----

By this one fact wee may iudge of all the rest, as an asse may be known by his long eares, & as the bignes of *Hercules* might be

be gathered by the print of his foot. And though some of them, to make it lesse P P. R. hainous, call it a *particular fact* of a few, and that *temerarious* too, as though, forsooth, it had been farre from their hearts to haue attempted any such cruelty against the Lords annointed: yet it may be truly said of them al, as *Tullie* said of the *Catilinarians*, *alijs facultas defuit, alijs occasio, voluntas profectò nemini*. And he, that in outward shew seemes most against it, would haue lent both heart, and hand, & put to the very match, so that he might haue effected that matchlesse treasõ. And why should it be otherwise? For what, I pray you, is any Prince in the world, if he doe not adhere to the Apostaticall *See* of *Rome*? shall I define him vnto you out of their *Logique* books? *A wolfe devouring* q Bell.
the sheepe; an Ahab or Iezabel, destroying Sand.
the Lords Prophets; an Holofernes, a pro- Creswell.
telled enemy to the true Israelite; a Goli- Eutuberina.
ath, reviling the host of the living God; Rainolds.
a seducer, and deceiver of the people, as
 our Saviour was called by their old grãd.
 fathers. And must not such a one be made
 away by one meanes or other, by open
 hostility, or secret conspiracy, it makes

no matter?

---dolus an virtus quis in hoste requiritur?

⁹ Iud. 13. 8.

Shall not the shepheard do well to kill a wolfe? shall not *Iudeth* be highly extolled if she can kill *Holofernes* though slee-

¹ Sam. 18. 7.

ping in his bed? And if *David* kill *Goliath*, deserues he not to be met with the wo-

men of *Israel* with timbrels, and instruments of ioy, singing thus, *Saul hath killed his thousand, but David his ten thousand?* In a word, is it not their assertiō that *Princes must not be suffered to reigne, whē they draw the people into heresie, but must be made away, yea by all meanes possible.*

And therefore I lesse marveile, why that reviling *Rabshekeh*, that brasen-faced fugitiue *Parsons*, who blusht not to say any thing in his yonger yeares, in his old age tooke vpon him a kinde of modesty, and durst promise no more for his fellowes then this; that *there was no impossibility for Papists to liue in subiection, and dutifull obedience vnto the king of great Britaine.*

For possibility it is not the question, but for probability it is no more, thē that the winde, and the sea, light, and darknes, the Arke and Dagen, God, and Mammō, the vnbelcever and the infidell shall be together

ther. For what I pray you is it, which knits mē, as it were with chaines of adamant, in loue amongst theſelues, & in loialty and obedience vnto their Prince? Is it feare of puniſhment? Oh no, for *malus eſt cuſtos diuturnitas metus*. Hee never reignes long, whom every man feareth; *Caveat multos, quem timēt ſinguli*, let him beware of a multitude whom every particula dreadeth. Is it hope of reward? not that neither. For that is often fruſtrated, and then followeth an alteration in the affections. It is neither of theſe. It is religion and the true feare of God. This, this, is it which knits the *heterogeneali* parts, of the ſame kingdome vnto the prince, as the ſeverall parts of mans bodie are by arteries knit, and vnited vnto the heart, and as the lines of a circle, though they be far diſtant about the circumference, yet concur in one middle point: ſo muſt it be with them. Though they be different about the circumference of worldly affaires, yet muſt they concur in one cōmon center of religion. A good Chriſtian commōwealth is like vnto *Pe-Act. 10.* ters ſheet, wherein were al *maner of foure footed beaſts, and creeping things, & fowles*
of

of the heaven. There are in it all sortes of men. There are nobles flying aloft, like the fowles of the heaven; there are of the baser sort, creeping as it were below; and there are of a middle sort, men of all conditions, and callings. But this sheet is knit together (as that was) at the 4 corners (the most distant and remote parts thereof) with the vnitie of religion.

*2 Arist. Pol.
lib. 5 cap. 12*

22 This is so plain, that *Aristotle* giues it as an especiall rule for a *Tyrant*, if hee meane to continue his government, to make an outward shew of religion. For such kings (saith he) as seeme to bee religious, are in least danger of treacherous practises by such as are vnder them. Now where this vnitie of religion is wanting, (as wanting it is, seeing we differ frō the Papists, not in a few circumstances, but in sundry fundamental points of Divinitie) how can this knot be made fast? Nay, seeing they are so farre from counting any Protestant Prince religious, that they count him an hereticke; and the more diligent he is, in cleansing and refining his kingdome from the dregges of *Romish* superstition (as our Saviour Christ was in purging the law from the absurd glosses
of

of the Scribes and Pharisees) the greater persecuter he is holden with them to bee of the Catholike faith. Verily I see no probabilitie, I had almost said, no possibilitie, that they wil hereafter proue true and dutifull subiects to the King of *great Britaine*. They may well make protestations, and outward shewes, of lone, and duty, and obedience towards the Prince: but *Lupus pilum, non ingenium mutat*, a wolfe is a wolfe though hee bee cloathed in a sheepe-skinne; well may hee cast his old haire, but still he keepes his own nature. Shal their faire speeches make vs beleeue them?

--*sic notus Vlysses?*

Is the craft of the Romish foxes no better knowne vnto vs?

timeo Danaos, & dona ferentes.

I feare their sawning farre more, the their frowning, it was but a frivolous tale, which the people of *Alexandria* told *Timothee*, *et si non communicamus tecum, tamē amamus te*, although we do not communicate with thee, yet wee loue thee. For how can a man loue him in his hart, with whom he cannot finde in his hart to communicate?

I am in a field, in which I might course at large, but I am mindfull of the time, & will not presume too long vpon your patience. Some of our worthies do stoutly with their pens oppose themselves against these men, & I pray God every magistrate in his place would be as careful in vsheathing the sword of iustice against them.

^a Catilin. 1^a

^a *Habemus in eos Senatusconsultum satis vehemens, & grave; we haue an act, & statute strong enough against the. But their boldnesse, not waining, but daily encreasing, makes me almost say, as it followeth in the oratour, *habemus inclusum, in tabulis, tanquam gladium in vaginâ reconditū.* It is closed in the book as a sword in the scabbard, or (as ^b Goliaths sword was)*

^d 1. Sam. 21

^d *wrapt in a cloath behinde the Ephod.* The best that I can say in this case, is to vse the prophesie of the Crow in ^c *Suetonius, & scilicet*

^e Suet. in

Domitiano.

^e *πάντα καλῶς*, all will be well:

Est bene non potuit dicere, dixit erit.

^d Plin. nat.

hist. l. 8. c. 16

^d *Pliny* writeth that the tricks of an ape, wil so vex & moue a Lyō, that he wil disgorge, and cast vp, whatsoeuer lies on his stomach. I doubt not but their apish tricks will in time moue the heart, & stomach, of our gracious, & merciful Coeur

de

de Lion, & other magistrates in their places, to cast vp, and shew such tokens of their inward griefe, as they shall haue iust occasion to conceiue against them; and to purge the body politique frō these noxious humours wherewith it is endangered, and without this there is no assurāce of peace. For as *Iehu* said vnto *Iehoram* * 2. King. 9. whē he went against the house of *Ahab*: 219
 is it peace *Iehu*? (said *Iehorā*.) What peace said the other, while the whoredomes of thy mother *Iezabel*, and her witchcraftes are great in number? So say I, what peace can bee expected, as long as the whoredomes of the *Romish Iezabel*, and her witchcrafts, and inchanting cups, wherewith shee withdraweth the people from their obedience to their Sovereigne, and stealeth their harts from him (as did *Ab-* 2. Sam. 19
solon the hearts of the *Israelites*, from 60.
David his father,) are in great nūber. As long as the Pope can set any foot-hold in *Britaine*, he will still bestirre himselfe to molest the peace of our *Sion*.

Et si non aliqui nocuisset, mortuus esset.
 But enough (if not too much) of this subject. It is a point which I vowed to handle; not out of any spleene to any particular

cular person whosoever (hee that seeth the thoughts of my heart, knowes that I lie not) but for the loue of the truth, the zeale of Gods glory, the integritie of my conscience, & the discharge of my duty. And herein *liberavi animam meam*: look yee vnto it. The third proposition followeth.

23 *Yee shall die.*) What mettall other creatures were made of, whether immediately of nothing, or of some preexistent matter, I finde no expresse mention in Gods booke. This I finde, that man was made of a matter, and that not gold, nor silver, pearle or pretious stones, but of earth, the basest and vilest of all the elements, yea of the dust of the earth, even of drie dust, which is good for nothing: that if hee shall with proud *Phaeton* in the Poet, boast that *Apollo*, God is his father, hee might presently call to minde, that poore *Clymene*, the earth is his mother; that hee was made of dust, that hee

8 Gen. 2. 7. is^h but dust, & thatⁱ hee shall returne to

1 Gen. 3. 19 dust. And yet I knowe not how it comes to passe, but I am sure it is true, that many in autoritie resemble the dust in no property better then one, that as the dry dust

in the streets, is with every blast of wind
 blowne aloft into the aire : so are their
 hearts blowne aloft, and swelled vp with
 a windie tympanie of their owne great-
 nesse. But let them climbe as high as they
 can, God will one day send a shower, and
 lay this dust. They are but naturall men;
 & the threed of nature (as a Poet sayneth)
 is tyed vnto the foot of *Iupiters* chaire:
 he can loose it, when it shall please him.
 Though *Adams* wit was such, that hee
 could giue names vnto every creature,
 according to their natures, yet he forgot
 his own name. He did not remember that
 he was called *Adam*, *homo ab humo*, by
 reason of that affinitie that was between
 him and the earth. These sonnes of *Adams*
 are very like their old grandfather, they
 are wittie in seeking out the names, and
 properties of other creatures, but they
 forget their owne names, and their na-
 tures too. And this is the *cause why they*
be so holden with pride, and overwhelmed
with cruelties. They wil with^k *Nabuchad-* * *II. 14. 12*
nezzar, strive to advance themselues a-
 boue the starres of God; and to match
 their olde grandfather, the first *Adam*,
 who though hee was made of earth, yet
 I with

with the wings of pride and arrogancie would needs soare vp into heaven, and care little for resembling their elder brother, the second *Adam*, who tooke vpon him our weaknesse, that wee might bee strengthned: our povertie, that we might be enriched; our nakednesse, that wee might bee cloathed; our basenesse, that we might be exalted; our mortalitie, that we might bee invested in the robe of immortallitie; and was contented to descend from heauen, to earth, that he might make a way for vs, to ascend from earth to heauen. But let them secure themselves as much as they will; their house-glasse is continually running; the tide of death

1 Tim. 18. will tarry no man. Our *1* father hath eaten a sower grape, and his childrens teeth are set on edge. Our grandfather for eating of the forbidden tree, had this sentence denounced against him; *that he should returne to dust.* And his children are liable vnto it, till heauen and earth be renewed, and there be no more death.

Those great and mightie Gods of the
in Luk. 16. earth, which cloath themselves *in purple*, and *fine linnen*, and dwell in houses of
12. Cedar, and *addeth house to house, and land*
13.

to land, as if the way to heaven laid all by
land, haue a time appointed them, when
their insatiable desires shall bee conten-
ted with a *Golgotha*, a place of dead mens
skulls, a little portion of the great pot-
ters field, as much as will serue to hide, &
cover a dead carkasse in it. You which lie
on the seat of iudgemēt, whom the Lord
hath so highly extolled as to bee called
Gods, you haue your daies numbred, your
months determined, your bounds ap-
pointed which yee cannot passe. It is not
the ripenesse of your wits, nor the digni-
tie of your places, nor the excellency of
your learning, nor the largenesse of your
commission, that can adde one inch vnto
the threed of your daies.

° *Pallida mors aquo pulsat pede paup-* ° *Hor. car.*
rum tabernac. *lib. 1. Od. 4.*

Regumq; turres---

Deaths arrowe will as quickly pierce
through the strong castle of a king, as the
muddie wall of a countie swaine. Were
yee wiser then *Solomon*, stronger then
Sampson, richer then *Job*, mightier then
the greatest monarch of the earth, faith-
fuller in your places then *Samuel*, that
faithfull iudge of *Israel*;

I 2

Ire

*Iretamen restat Numa quò devenit &
Ancus.*

This must be the conclusion; *Thou must die as men*, and yeeld your bodies to deathes sergeant, to be kept prisoners in the dungeon of the earth, till the great and generall Assises that shal be holden by our Saviour Christ, in the cloudes of the skie, at the last day. The conclusion is most certaine, howsoever the premises be fallible, and doubtfull. ¶ *Alexander*, when by his followers hee was called a *God*, forgot that he was to die as a man, till by a poisoned arrow hee was put in minde of his mortalitie, & then he confessed the truth: *Vos me Deum esse dixistis, sed iam me hominem esse sentio.* You said that I was a God, but now I perceiue I am but a man. And shortly after hee perceiued it with a witness, when he was poisoned by *Antipater*, and then inclosed in a small parcell of ground, whose aspiring minde the whole world could not fill.

¶ Epitaph.
Henr. 8. Regis
Angl.

¶ *Cui satis ad votum non essent omnia
terra
Climata, terra modò sufficit oculo per-
dum.*

He, whom the whole earth could not con-

tent

rent, was at length contented with a parcell of ground of eight, yea of six foote long. ¹ *Herod* when vpon a day hee was arayed in royall apparell, and sate on the bench, & gaue such an excellent charge, that the people cryed,

--non vox hominem sanat--

It is the voice of *God*, and not of man, immediately after proued neither *God* nor man. For he was eaten vp of wormes, and gaue vp the Ghost. Rare examples for the *Gods* of the earth, to looke downe into their owne bowomes, and to remember that they *must die as men*. It is a good custome of the *Emperour* of the *Abyssenes* (*Prestre Iohn*) to haue every meal, for the first dish, that comes on his table, a dead mans skul, to put him in mind of his mortalitie. So was that which was vsed by *Philip*: namely, to haue a boy every daie to put him in minde, that he was to die as a man. Not much vnlike was the old practise of the ¹ *Egyptians*, who when their Princes went to banquet, vsed to beare before them the picture of a dead man, to put them in mind of their mortalitie.

24 Seeing then that yee must die, study to haue your accounts in readinesse, that

whensoever the Lord shall call you hence,
 he may findle you provided. Be faithful in
 those high toonies wherein God hath
 placed you. *To execute not the iudgements*
of man, but of the Lord. Aske counsel there-
 fore of God, & weigh your proceedings
 in the ballance of the sanctuary. Doe no-
 thing but what God command, you and
 the testimony of a good conscience will
 warrant to be lawfull, remembering that
 yee must one day (God knowes howe
 soone that day will come) be summoned
 to appeare before the common Iudge of
 all flesh; who is a burning, & *consuming*
fire, who is not blinded with secret clos-
 nesse, nor corrupted with bribes, nor mo-
 ved with friends, nor allured by flatter-
 ers, nor perswaded by the importunity
 of intreaters, to depart an haire's breadth
 from the course of iustice: no though these
 three men *Noah, Daniel, & Iob*, shoulde
 stand before him, and make intercession
 in your behalfe. These things remember,
 and do, and ye shall have comfort in your
 liues, comfort at your deaths. And when
 your soules shall be removed from those
 earthly cottages wherein they now dwell,
 they shall be translated into everlasting ha-
 bi-

bitations, and received with this ioyfull,
and comfortable welcome: *it is wel done* Mat 25.
God servants and faithfull: yee haue beene 21.
faithfull in a little, I will make you rulers o-
ver much; enter into your masters ioy.

25 *Take men* It is implied in the con-
clusion of my text, that *it is the lot & con-*
dition of all men to die. And therefore as it
concernes magistrates, so it concernes al
others to provide theselues for their end,
because *as the tree falls, so it lies:* that is, Eccle. 12. 3
as the day of death shall leaue them, so
the day of iudgement shall finde them.

Remember this yee that are to be wit- Application.
nesses, for giving testimony vnto the 1. to witnesse
truth, and iurers for giving a verdict ac- cording to the truth.
cording to the truth. And as you loue &
reuerence the truth it selfe, as ye desire the
benefit of your Christiā brethren, which
yeeshould loue as your selues, as ye wish
the glory of God, which ye should tender
more then your selues; let it be a forcible
motiue vnto you to deale vprightly in e-
very cause with every man, without de-
clining to the right hand, or to the left,
then shall yee sanctifie the name of God,
by whom yee do sweare to speake truely,
to deale truely: ye shall giue occasion to

good men to praise God for you, and yee shall not neede to bee ashamed to meete God in the face, when he shall cal you to a reckoning for your doings. But on the other side, if rewards shall blind you, or feare enforce you, or pittie moue you, or partiality sway you, or any respect whatsoever draw you to smoothe the truth, and faviour an evill cause: yee pearce your selues through with many darts. For first you are false witnessses against your neighbour: secondly, ye are theeues, yee rob him of his right: thirdly, yee are murderers, yee kill him in his body, or in his name, or in his maintenance: fourthly, & which is worst of all, ye take the name of your God in vaine, yea as much as in you lyeth, yee take his godhead from him, & make him who is the trueth from everlasting, to be all one with the devill, who is a liar from the beginning. If yee must be countable vnto God, when he shall call you hence, for every *idle words that goes out of your mouthes*; and if the least vngodly thought of your harts, in the rigour of Gods iustice, deserue eternall death, how shal ye be able to stand in iudgement vnder this pōderous *Chaos* of so many crying

ing finnes. I cannot prosecute this point;
only for conclusion I say with ^d Moses, ^d Deut. 30.
behold this day haue I set before you life & 19 20.
death, blessing and cursing, choose life, & ye
shall liue. If not, I pronounce vnto you this
daie, ye shall surely perishe. The mouth of the
Lord hath spoken it.

26 You, whose profession is to opē the ^{2. To lawyers}
causes in controverſie, & by your know- ^{Attornies,}
ledge in the laws to distinguish between ^{&c.}
right and wrong, truth and falshood, re-
member that ye must die. And therefore
I beseech you in the feare of God, to stu-
dy to make the cause of your clients ſure,
as that yee do not in the meane time for-
get S.^c Peters counsell, *to make your owne* ^{* 2. Pet. 1. 10}
election ſure.

I vrge this the rather, because (*---absit
reverentia vero*) I will speake the truth in
despite of all scoffes, & I hope such as are
ingenuous wil beare with my plainenes,
if as ^f Philip said of the *Macedonians*, I ^f *Plur. Apot.*
call a boat a boat, and a spade a spade; be-
cause it seemeth to bee much neglected
by many of your profession, who with
Martha trouble themselues about many
businesses, but *unum necessarium*, to meet
Christ, and talke with him, they scarce re-
mem-

member it. I remember the saying of *Demades* touching the *Athenians*, whē they refused to make *Alexander* one of their Gods, & *Cassander* (who was his successor) threatned that vnlesse they would doe it, hee would presently overthrowe their city: the *Athenians* (said *Demades*) haue reason to looke to themselves, least, while they are too curious about heaven, they loose the earth. But these men haue need to looke to themselves, least while they trouble themselves too much about the earth they loose heaven: by whose meanes especially it is effected, that our courts, do too much resemble the Lyons den, which howsoever other Beasts in simplicity went flocking on heapes vnto, yet the foxe, that found by experience how others sped, durst not come neere it.

---*Quia me uestigia terræ* (said hee)

*Omnium adversum se est inuicem re-
trorsum.*

All comes to them, little from them: they haue as at this time a force for silver, as the loadstone hath for yron. & *Glauce* made no good market with *Diomedes*, whē he changed his golden armour, for armour of brasse: but many clients cōplaine that they

they meet with worie merchants, who for a purse full of angels giue the nothing but a blacke boxe full of papers. Procrastinations, & vnnecessary delaies, for filling of the lawyers coffers, and pilling of the poore clients, is a fault which I haue glanced at heretofore, and might a thousand times hereafter yer ever it be reformed. For never was it more spokē against then now, & never was it so much practised as now. Well fare the old *Athenian* lawes, which (as *Anacharsis* once said) were like vnto spider-webs, that catched the little flies, and let the waspe, and the Bee, and the Beetle burst through them: in respect of them that hold wasp, and Beetle and al, and scarce any cōst hurt through them. But what do I now? Condemne I the law? I do wrong. *Is the law sinne?* saith ^h *Paul* (he speaks of the moral ^h Rom 7.6 law.) *Nay the law is holy, and iust, and good, but I am carnall sold vnder sinne.* So say I, is our law sin? Nay our law is iust, & good. Here is the breaknecke of all: too many of our solliciters, attornies, & learned scribes, are merely carnal & sold vnder sin, vsing it not to that end for which it is ordeined, the glory of God, and the peace

peace of the commonwealth. but as the fowler doth his net, for catching of plovers to enrich themselves withal: making that which shoulde bee for the common good, a *monopolie* for themselves, a profession of mockerie, and a meere shop of most horrible & detestable covetousnes.

But it is the worst thriving in the world to rise with an other mans fall. It was a short, but a sharpe quip, which a captiue gaue vnto Pompey the great, *Nostrā miseria es Magnus*, It is our misery that gaue thee thy surname. It is so in this case, *Nostrā misera es magnus*, may the cliēt say to his counsellor. As the swelling of the *splene* argueth the consumption of other parts: so the enriching of the lawyer, the impoverishing of the client. If thē his cause be good (alas) why is it never ended? If it be nought, why is it still defended? If the cause be nought, the defence is worse thē nought. Vnderstānd me rightly: it may be a Counsellours hap to be a speaker in an ill cause, and yet he not worthie any blame. The party may misinforme him in the truth of the cause. Iudgements in the like case may be different, or some other circumstance may deceiue him. But where it plainly appears to be nought indeed,

by

by nimblenesse of wit, and volubility of tongue, to smooth it over with colourable probabilities, thereby (as far as thou canst) to giue the truth an overthrow, this is but to guild over a rotten post, to call good euill, and euill good, to let loose *Barabbas*, and destroy *Iesus*, to make the deuill, who is a feend of darknes, to appeare in the likenes of an *angell* of light, and therefore worse then nought. Better with *Papinian* to haue thy head parted from thy shoulders, then to be a commo Advocate in such causes.

There is a kind of men in the worlde, who though they know before they begin their suits, or at least before they haue waded far in them, as well as they know their owne names, & the number of their fingers, that the matter which they prosecute, by extremitie of law, is manifest wrong; yet either out of a malicious humour, to giue their aduersaries an overthrow, or because their abilitie is such, that it will hold them out, or because others doe ioine with them, and make it a common quarrell, or because they loue (*Salamander-like*) to bee broyling in the fire of contention, can by no meanes bee
dis-

dissuaded from their wicked enterprise,
 This matter so wickedly, & mischievously
 begun, one counsellour or other, (that
 loves (with the eele-catchers in the olde
 comedie) to bee fishing in muddie wa-
 ters, and desires alive to bath himselfe in
 any poole that an Angell shall trouble)
 must manage. He must finde some proba-
 ble title in the lawe for it: hee must as
 long as the lawe will afford him any
 kinde of weft, weave it out in length,
 and when it failes, hee must spider-
 like spinne it out of his owne bowels.
 Hee must prolong iudgment, and de-
 ferre the matter frō one day to an other,
 from one tearme to an other, from one
 yeare to an other, from one court to an
 other; till at length hee who hath both
 God, and the law, and a good conscience
 on his side, for very wearinesse, be enfor-
 ced to give it over, or be brought to ex-
 treame beggary, that hee can follow his
 suit no longer, or till *Atropos* haue cut in
 sunder the threed of his daies, & so made
 an end of the quarrell. Well were it for
 the cōmonwealth if such seditious quar-
 rellers, and make-bates were by some se-
 vere punishment, taught not to delude
 justice

iustice, and oppresse the truth: that others
 by their example might be terrified from
 such wicked attempts, and that honest &
 godly men might live in more peace, and
 tranquillity. If my words do sound harshly
 in the eares of some of my hearers, I
 must say of them as *Hierom* saith of some
 in his epistle to *Rusticus*: *dum mihi irascun-*
tur, suam indicant conscientiam, multoq;
peius de se, quam de me indicant. If they be
 offended with me, they bewray their
 own guilty consciences, and haue a farre
 worse opinion of themselves, then they
 haue of me. I name none; I know none.
 I speake in generall against sinne, and
 if any mans conscience condemne him,
 God is greater then his conscience, and
 knoweth all things, and therefore let him
 goe his way, and sinne no more, least a
 worse thing happen vnto him. My hope is
 that all of you are of a better disposition.
 But I knowe yee are all men, and there-
 fore subiect to the like passions, & infir-
 mities that others are. Let mee therefore
 once againe (to returne to that frō which
 I haue a little digressed) beseech you in
 all your pleadings, & legall proceedings
 to remember that account, that yee must
 make

Hierom.

1 Ioh. 3.

10. Ioh. 5. 14

- make vnto God, when yee shall bee called hence. Remember that there is a woe denounced against them *that call good evil, and evil good.* Remember the end of your profession; it is not to sowe dissention, to fill your own coffers, to make a mart to vtter your owne wares, to shewe your ready wits, and voluble tongues in speaking probably of every subiect good or bad: but to helpe every man to his right, to cut away strife and contention, and to restore peace and vnitie in the common-wealth, that all the members of the body politicke may be of one heart, and one soule. *Even as there is one hope of our vocatiō, one Lord, one faith one baptisme, one God, and father of all, which is aboue all and through all, and in vs all.* Remember
- that our God is called the *God of peace*, his Gospell, the *Gospell of peace*, his ministers the *Ambassadors of peace*; his naturall sonne, the *author of peace*, his adopted sonnes, *the children of peace*: if then yee will bee the sonnes of the most highest, your endeavour must be this, *to preserve the vnitie of the spirit in the bond of peace.* Consider what I say, & the Lord giue
- m* II. 3. 10.
- o* Eph. 4. 4, 5, 6.
- o* 1. Cor 13. 11.
- p* Eph 6. 15
- q* II. 52. 7.
- r* Coloss. 1.
- s* Eph 4. 3.
- t* 2. Tim. 2. 7

gine you wisdom, and understanding in all things.

Finally to speake vnto all (and so to make an end of all) seeing that we are all tenants at will, and must be thrust out of the doores, of these earthly tabernacles, whensoever it shal please our great landlord to call vs hence: let vs haue our loines girt, and our lampes continually burning, that whensoever the Lord shall call vs hence, in the evening, or in the morning, at noone-day, or at mid-night, hee may find vs ready. *Happy is that man whom his master when he comes, shall find watching.* Let vs every day summe vp our accounts with God. *Ita edificemus quasi semper victuri, ita vivamus quasi cras morituri.* ^{u Hieron.} let vs build as if wee would ever liue, but let vs liue, as if we were ever ready to dy. Then may every one of vs in the integritie of heart, and synceritie of conscience, when the time of his departing is at hand say with the blessed apostle, *I haue fought a good fight, and haue finished my course.* ^{1st Tim. 4. 7.} *I haue kept the faith; Fro hence forth is laid vp for me a crowne of righteousness, which God, the righteous Iudge shall giue mee at that day.* Vnto this God, one eternal, om-

nipotent, and vnchangeable *Iehovah* in
 essence, three persons in manner of subsi-
 stence, the Father, the Son, and the Ho-
 ly Spirit, be ascribed all honour, & glory,
 power, might, and maiestie, both now &
 forevermore. *Amen.*

FINIS.



*The Principall points handled in the
first Sermon.*

The wicked abstaine from sin when a fit opportunitie is wanting.	Sect. 1. 2. 3. 4.
The danger of covetousnesse.	5. 6. 7. 8.
Hypocrites are alwaies mingled with godly professours.	11. 12.
Foure Iudasess in thesetimes.	14.
The first the simonical Patron.	15. 16. 17.
The second the oppressour.	18. 19.
The third the briber.	20.
The fourth the deceitfull lawyer.	21.
The Magistrats dutie.	22.

*The principall points handled in the
second Sermon.*

Magistrats haue their authoritie from God. Sect.	4.
Which makes against the Anabaptists	5.
The Popes vsurped power over secular Princes.	6. 7.
Magistrats be Gods deputies.	8.
Therefore subjects must honour them whether they be good or bad.	9. 10. 11.
Magistrats doe often abuse their autho- ritie.	12.

How carefull they should bee of dis-
charging their duties. Especially in main-
taining true religion. 14.15.16.17.

Papists are not to bee suffered, both be-
cause of their differences from vs in mat-
ters of religion. 18.19.

And because there is no probability that
they will bee true subjects. 20.21.22.

Iudges must remember that they must
die & then be iudged. 23.

The great abuse of the lawes. 26.



